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The Baptist Record



OLD SERIES, VOL. XXXXI.

"THY KINGDOM COME"



NEW SERIES, VOL. XXL, No. 7.

Alabama Baptists lost one of their orphanage buildings by fire recently, the second in less than two years.

Ex-Gov. A. H. Longino, now doing Y. M. C. A. work at Camp Shelby, brightened our office for a few minutes last week.

Forty-four states approved the Federal amendment which provides for prohibition. The small minority will be piloried in perpetual shame.

The Republic, a Roman Catholic paper, still has convulsions in its opposition to prohibition. Or is it delirium tremens? Anyway it must be a mania for potu.

Louisiana Baptists have purchased a home for their secretary at Shreveport. This is a development of the pastor's home idea that will be as gratifying as novel.

Former Editor Frank Willis Barnett has begun the practice of law at Birmingham, a profession in which he was formerly engaged before entering the ministry.

The Northern Methodists through their centenary committee are planning to add each year to their forces 312 foreign missionaries, 275 home missionaries, the next five years, and to raise a special mission fund of \$85,000,000.

Business is picking up with the Alabama Baptist since Dr. W. F. Yarborough took over its editorial management. He has an able staff of contributors and the mechanical make up of the paper is much improved.

He is now Ensign Kethly, our friend "W. M." who finished at Mississippi College a few years ago and was B. Y. P. U. secretary for a while in Louisiana. When the war came he took to the navy like a duck to water and was soon promoted after strenuous study and work.

Pastor R. C. Blalock, formerly at Amory, has had a good year at Batesville, Oklahoma, their budget amounting to \$7,000. This year they are making it bigger, increasing the pastor's salary to \$2,100. This sort of man could do good work in Mississippi.

The Watchman Examiner says that New York is the greatest mission field on earth. We are glad the Watchman Examiner is on the ground and doing noble service in a great cause. We wish every family in New York read its pages. Things would get better.

Many papers are getting complaints from subscribers about irregularity in the delivery of their papers. Well, lay it on Mr. Burleson. If he would let the telegraph and telephone wires alone and attend to his own business maybe things would be different.

The church at Merriman, Texas, on whose ground an oil well was recently sunk and from which there is an annual income of \$200,000, recently refused a million dollars for their graveyard which remains undisturbed. They have already given over \$100,000 to denominational work, which looks good for 29 members.

"Cardinal" Gibbons of Baltimore, is raising an ultimatum against prohibition on the ground that the sacrament of the mass cannot be observed without wine. Everybody who knows anything about prohibition knows that it specifically excepts wine for religious purposes. But some folks are not satisfied with enough for that purpose.

WANTED—PUPIL NURSES.

For Training School at Baptist Memorial Hospital, Memphis, Tennessee. Essential requirements: Certificate of character, fair education, good health, age 21 to 35 years. If necessary, we can help financially on equipment. Opening of new wing requires fifty nurses at once. Read full requirements in another article published in this paper.

Graduate nurses now getting \$35.00 per week, board and room free. Best wages and highest service for humanity. Three years training equips you for this service. Apply at once to Superintendent of Nurses at Baptist Memorial Hospital, Memphis, Tennessee.

President Wilson and Premier Lloyd George are said to be anxious to speed up the work of the Peace Congress.

The "Interchurch World Movement of North America" will have conference in New Orleans Feb. 14th. New Orleans will have to spread herself to take care of a name as big as that. We venture to guess however that despite this high sounding name an ordinary parlor would accommodate the whole bunch.

As the Jew now turns again to Jerusalem and the holy land, may there be in his heart the words of one of his prophets: "Peace be within thy walls and prosperity within thy palaces. For my brethren and companions' sake, I will now say Peace be within thee. Because of the house of Jehovah our God I will seek thy good."

Dr. Gambrell says: "A single book will often turn a life into a new channel. A twenty cent book, bought from a colporter, changed the direction of my life for good. There are tens of thousands of young lives waiting for a good book, to be redeemed from the devil and waste and turned to noble living."

The proposed new constitution for Germany provides for a republic, the United States of Germany with fifteen states, eight of which are Prussia, no state to have less than 2,000,000 population. The president to be elected for seven years, and may be re-elected. This draft will be submitted to the National Assembly when it convenes about Feb. 10.

Our best bow to the Western Recorder for this: The Baptist Record of Mississippi is now owned by the Mississippi Baptist Convention. The convention has done a wise thing in continuing the services of Dr. P. I. Lipsey as editor. Dr. Lipsey is not only a scholarly and versatile editor, but a dyed-in-the-wool Baptist. In these 'perilous times' the services of such men cannot well be dispensed with. We wish the paper the success it richly deserves.

There are as many orphans in France as one half the entire population of Mississippi, and nearly one-third as many in England. There are more destitute children in Belgium than there are people in the state of West Virginia. And these are but a start in the enumeration of sorrows. "Come behold the works of the Lord, what desolations he hath wrought in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder. He burneth the chariot in the fire. Be still and know that I am God." May he be the refuge into which the distressed shall flee in this age of sorrow.

Chaplain Richardson of the 140th Field Artillery in France, reports a fine Christmas entertainment and service for the boys of his regiment. It consisted of a musical program and addresses. We notice on the program these names which will be of interest to our Mississippi folks: Lt. C. L. McDonald, Sgt. Harvey Reese, Sgt. J. F. Wilson, L. L. Denson, Corp. W. T. Head, R. J. Koonze, C. E. Pittman, R. L. Trigg, Sam Woodall, W. T. Aultman, D. T. Hollis, G. J. Winn and Chas. Grimes. They evidently had a good time.

James Stokes, banker and lawyer, who died October 4, 1918, at Ridgefield, Connecticut, left an estate of more than \$1,500,000, nearly all of which will go ultimately to the Young Men's Christian Association. Mr. Stokes stipulates that his money shall be used only for the support of Young Men's Christian Association secretaries who believe in "divine inspiration and the ultimate authority of the Scriptures, the Trinity and deity of Christ, and the doctrine of the complete atonement for sin through the blood of Jesus Christ, and in his immaculate conception."—EX.

This from a Methodist exchange has our Baptist Amen: Our conception of the fitness of things has been shocked by men high in "Y" circles boasting of passing cigarettes to soldiers as though it were a high form of service; and the use of money given by devout men and women for religious purposes to provide public balsas for soldiers will certainly fail to commend itself to the highest religious ideals of men. These are defects that deserve criticism and ought not to have received the endorsement of any religious workers. After all denominational agencies can be more safely trusted, and are usually most efficient for doing religious work."

That an organization cannot maintain a deep and strong religious life and do a distinctively religious work without having a definite, dogmatic creed is being proven by the history of the Y. M. C. A. No distinguishing doctrines can be taught in it and none are required for membership. The inevitable result is that it is losing its religious mission and becoming a social recreational agency. The C. in its name is becoming smaller by degrees and is doomed to disappear. The churches may well learn a lesson in this matter and need not be afraid to believe something and stand in the open for it. Definite faith leads to distinction, the lack of it to extinction.

Whenever you hear any one claim that the Roman Catholic church is the patron of learning and support of education, give him these figures and ask the reason why. The percentage of people who cannot read and write in many countries is as follows: Denmark (Protestant) 1-5 of 1 per cent; Switzerland (Protestant) 3-10 of 1 per cent; Norway and Sweden (Protestant) 3-10 of 1 per cent; Scotland (Protestant) 3½ per cent; England, including colonies (Protestant) 5-45 per cent; America (U. S.), including Indians, negroes and papists (Protestant) 5 per cent; Ireland (Catholic) 17 per cent; Belgium (Catholic) 18 per cent; Austria (Catholic) 26 per cent; Hungary (Catholic) 40 per cent; Italy (in 1870 Catholic) 71 per cent; Chile (Catholic) 49 per cent; Argentina (Catholic) 54 per cent; Cuba (Catholic) 56 per cent; Portugal (Catholic) 95 per cent; Mexico (Catholic) 95 per cent; Spain (Catholic) 78 per cent; Brazil (Catholic) 85 per cent; Guatemala (Catholic) 92 per cent; Average, approximate 24.10 Protestant to 58 per cent Catholic.

Thursday, February 13, 1919.

THE PREACHER PROBLEM

By W. E. Fendley, D. S. T.

In a former article we noticed what seemed to be an over-supply of preachers; now we want to see that we are lacking in preachers and if there is not some means of inducing others to respond to the call to the ministry.

According to the statistics at hand, showing the number of preachers in the state and the amount of work done by them, we have only about one-half as many preachers as we should have, not only for the fact that nearly two-hundred churches in the state had no pastor during the year 1917, but because of the fact that the great majority of these churches had only one-fourth time preaching during that year, when in fact there are few churches in the state that could not have full-time or to say the least of it, two Sundays per month.

There comes to my mind a church far out in the country in another state, just an ordinary country church, and yet it has full time. Their plan is this. Some years ago they bought forty acres of land and built a pastorum upon it. When the time comes for planting they have what they call "Pastor's Day," and on that day they meet and plant the crop, on other days they meet and work it out, and so on until the harvest, then they gather his crop and house it for him. The pastor is given to understand that he has nothing to do with this work, but that he is to give his time entirely to the community as pastor throughout the week, and be able to preach to the people on Sunday in an instructive way. They have a good live pastor, and they are doing things. I know that we have many country churches in Mississippi that can do the same thing, and if they cannot, there is always some other church near by ready to co-operate with them, and they could have half time each.

Then there is the matter of untrained men who would doubtless enter the ministry, but owing to their lack of training they do not feel competent to undertake the task. They should be given to understand that they will be educated. We have all the money necessary to keep all the preachers in school for a sufficient time that will give themselves to the ministry, if we can just be induced to let it loose in that direction. There is the matter of our winter schools which are destined to fill a needy place among our brethren. These schools should at least one month, during which time instructions in Exegesis, Biblical Theology, Ecclesiology, Church History, Doctrine, Homiletics and Evangelism should be given by competent instructors. I feel sure that we have a number of able brethren in the state who would willingly contribute enough of their time to help carry on the work.

There is also the matter of salary. There is no doubt in my mind that all the preachers we need could be found if the churches were willing to pay for services rendered along with other forms of business; but preachers like other people have a way of eating, and wearing clothes, all this must be paid for, and sufficient papers, magazines and books must come their way to make them "fit" for service, and all must be paid for, and if the preacher is to maintain the respect and confidence of his constituency, they must be paid for promptly. Business men see that it is almost impossible for the preacher who depends upon his salary alone to do this, with few exceptions, for the salaries that are paid are not always paid promptly, and the pastor is thereby hindered from meeting his obligation, and the person who is worth of being a minister does not want that form of suspicion cast over him.

I have a letter from a young preacher, a member of the itineracy of the Methodist church. He is anxious to unite with the Baptist Church, but owing to the uncertainty of a pastorate does not feel that he can make the sacrifice. He holds a High school diploma, and has finished three years of the Theological course prescribed by them. He is a hard-worker and gets results.

I have another letter from a State Secretary wanting a man for mountain mission work. I wrote a brother who holds a diploma from one of

the leading Baptist colleges of the South, and has had two years in our Seminary at Louisville, but he replied by saying that he owed money that he had borrowed while in school, and that the pastorate did not pay enough to enable him to refund what he had borrowed, and he was compelled to teach school a few years to make up that lack.

Here is a rather pathetic case. A young brother with a small family writes that he is anxious to give all of his time to the pastorate, or at least have a church for each Sunday. He has finished the High school and has had two years in college. In his association there are forty-eight churches and seventeen ordained preachers, and one of them has nine churches. This brother has been pastor of from one to two churches ever since he has been ordained. What is he to do? You say "Let him get out to a larger field." Where will he find it? Are not the same conditions true in a measure in almost every association? Here again we would say the churches ought to get busy and use these preachers by having services more frequently.

I shall be censured when I say that class-distinction also keeps men out of the ministry. There is a sore lack of sympathy and cooperation among the preachers of our day. The man with a splendid training and drawing a handsome salary is disposed to assume a kind of "Big I, and Little U" disposition toward the less favored brethren. This will doubtless be denied, but that does not alter the facts in the case. For the past ten years I have been attending conventions and institutions and gatherings of other kinds, and this is always manifest. Where is the man that has ever seen it otherwise. This also is keeping men out of the ministry and there is no evading that fact.

Much more could be said along this line, but perhaps this will suffice to express my ideas in the case. I am hoping and expecting to see the time when every preacher in the state will have a pastorate and an adequate support, and every church have a pastor. It may be a long time before this comes to pass, but until that time comes, it seems to me a better work could be done in trying to utilize the preachers we have, and support them, than to be praying for more men to follow the even tenure way many preachers are doing today. I believe that when God calls a man to preach, he should do that, and leave other things off, but without a support, he cannot do it.

EDUCATIONAL.

The following facts were furnished by Pres. L. R. Scarborough to the Educational Conference recently held in Nashville, Tenn.

Alabama Baptists, with two colleges and one secondary school, are seeking to raise \$700,000 for their schools.

In Arkansas, where there are two colleges and two secondary schools, Baptists are planning to raise \$500,000 in five years.

Maryland, New Mexico and the District of Columbia, have no Baptist schools.

Columbia College in Florida was closed on account of the war and debt conditions. Some readjustments are to be made.

Georgia has two colleges and seven secondary schools, and is planning to raise \$2,500,000. A wise committee is working out plans.

Illinois Baptists (Southern) are striving to save their one school, Ewing College, and expect to raise \$10,000 a year for five years.

Kentucky Baptists have four colleges and one secondary school, and plan to secure \$1,400,000.

Besides the New Orleans Bible Institute, Louisiana Baptist have one college and one secondary school. They are going into a campaign for \$800,000.

Mississippi Baptist will raise \$200,000 in cash a year for five years for their four schools. One of their great laymen has just given \$100,000 for education.

North Carolina Baptist have three colleges and fourteen secondary schools, which will share in the \$1,000,000 to be raised this year.

Oklahoma has one college, which has 312 stu-

dents. They seek to raise \$700,000 for this school and other related interests.

In South Carolina there are four colleges and five academies, for which \$1,000,000 will be secured.

Tennessee Baptists are in a campaign to raise \$500,000 cash in one year for their four schools. Two laymen have given \$50,000 each.

Texas Baptists expect to raise \$3,000,000 in ten years for their schools,—one university, three first class colleges, five junior colleges, one academy and one theological seminary. During the campaign in February it is proposed to sell bonds amounting to \$1,000,000.

Virginia Baptists will put over their campaign for \$1,300,000 for Richmond College and Westhampton, and their four secondary schools. They had last year 1,750 students in two colleges, two junior colleges and eight preparatory schools.

It will be seen that Southern Baptists are already planning a program which approximates the \$15,000,000 mark for five years.

SOUTHERN BAPTISTS AND THE REALIZATION OF A NEW TASK—A STATEMENT TO THE BROTHERHOOD BY THE EDUCATION COMMISSION.

Four years ago at the Southern Baptist Convention at Houston, Texas, a group of brethren after much prayer and wide conference proposed the appointment by the Convention of an Education Commission. After open and free discussion the proposal was adopted and the commission appointed. This commission has gone cautiously from year to year, by extended conference and co-operation concerning the educational work of Southern Baptists, reporting to each convention some progress, but advising that the time had not come for a more definite and extensive organization. The commission has watched with increasing interest the growing conscience on education among our people, counselled widely about the needs of a large program for our schools, gathered facts of our strength and weakness, waited for God's providential leadership, longed and prayed for His will, until we believe the time has come and that God is moving us toward a larger program.

Two Remarkable Meetings.

At the suggestion of this Commission the Sunday afternoon session of the Southern Baptist Convention at Hot Springs was set apart for a mass meeting on Christian Education. At this meeting the report of this Commission proposed the inauguration of a five-year fifteen million dollar program for the Baptist schools of the South. To this report, leading brethren spoke and carried to our people such visions of opportunity and convictions of duty that a holy contagion of enthusiasm and high purposes swept the Convention into an absolute unanimity on this great matter, setting them forward in this task with assurances of victory. It was probably the highest and most forward-looking hour Southern Baptists ever witnessed.

This program for the five year fifteen million dollar campaign has been freely discussed in the religious press, in conferences and in the state conventions throughout the entire South. Practically every state convention has endorsed it with a remarkable unanimity and enthusiasm, accepted its part of the fifteen million dollar program and has set in operation its educational machinery to accomplishment of its part of the task. This new movement set forward by that epochal meeting has aroused the conscience of our people on education and brought them to see and realize, as never before, the importance and enormity of their educational opportunity. The tides of enthusiasm have come back from the people in such a fashion that we, as an Education Commission, feel a divine compulsion to go forward. All day a group of serious prayerful men, members of the commission and other brethren interested in education, met in Nashville, Tennessee, talked, prayed and waited on God for leadership. At the night session the problem of ways and means came up. A solemn conviction of responsibility and a sense

of divine presence came over us. Brethren spoke out of their hearts, some of them in tears. The presiding officer called us to prayer; and before God, time and time again, we sought God's favor and will. A conviction as deep as life seemed to come over the meeting and the following resolution was unanimously passed:

RESOLVED: That this commission ask the next of Education and take such steps as are necessary for the Southern Baptist Convention to appoint a Board of Education to the election of a Secretary and the inauguration of a great forward movement for South-wide Baptist Education.

We are led to this action by the following considerations and arguments:

1. *The Providential Argument.* God seems to be calling and leading Southern Baptists to go forward in education in a greater fashion than ever before contemplated. There are many signs manifesting His leadership in this matter.

2. *The Argument of Logical Consistency.* This is no new task put on us. It is only the realization and inauguration for the accomplishment of work already on our hands. The Convention has helped in the educational work in a great way, as evidenced by the far-reaching educational work of the Sunday School Board, the educational institutions under the Foreign Mission Board in foreign lands, and other educational propaganda among the churches in the home field, as evidenced by the Mountain School work of our Home Board, the Convention's long and glorious co-operation in the work of the Southern Baptist Theological Seminary and the Woman's Missionary Training School at Louisville, their recent action in the founding and promoting the Baptist Bible Institute in New Orleans, and their sympathetic attitude and co-operation in the Southwestern Baptist Theological Seminary and Woman's Missionary Training School at Fort Worth.

This new proposal will only be a following-up effort and an organization in logic and consistency. We will but follow up and reinforce the state organization in a larger promotion of all education. There will be no more reason for conflict between this new board and the State Board of Education than there is now in the work of our other Boards.

3. *The Argument of Comparison.* Our Baptist brethren at the North and other denominations in our land—Methodists, Presbyterians, Disciples and others—are pushing forward in wonderful ways in education. Southern Methodists, alone, are promoting a \$5,000,000 dollar program in five years for their schools. State organizations for public education are putting on great forward movements for promoting public schools. There is a bill before Congress now for the creation of a new Cabinet officer in Education and the appropriation of \$100,000,000 dollars annually from the Federal treasury, to be matched by an equal sum from the states, to be used in education throughout the Union. Baptists must see their opportunity and go forward, or be put on the scrap heap.

4. *The Argument from Baptist Principle and Divine Command.* The basis of our system and life is the democratic principle of the competency and sovereignty of the individual. This very foundation of our life and hope for a place in the world of service, demands the enlightenment and training of the individual—education of the masses and an education that recognizes God, and gives Him and His Gospel their rightful place in life. Not only do our principles demand popular education, but we are under Divine orders. The same authority which put us in the mission business, now urges us to go forward in education. Southern Baptists should hear anew and afresh and in a greater way, Christ's orders to "teach them all things" in His Gospel.

5. *The Argument of Conviction and Opportunity.* We feel led in our souls to urge this new, forward step. This feeling, we believe, is widely shared by our brethren. We face a new world, now, since the war's havoc is passing. Opportunities, immeasurable, face us. We must see the vision of our chances to serve Christ and put forward His Kingdom through a cultured and trained people.

6. *The Argument of a Unified and Larger Program.* This Board will lead us out into large

educational ways and put a mighty Baptist force back of all our schools and lead us to our proper place in the world of education. It will develop a new South-wide educational leadership.

7. *The Argument of Life.* If Baptists are to live in a great fashion in this new world and amid new surroundings and conditions, we must have training not only for our leaders, but for our people. Christian Education is a spiritual necessity of life, life in its large ways, looking to the service and glory of Christ.

These and other reasons lead us to see in this Educational Board an opportunity for them to serve in some of the following directions:

1. This Board will create a new, deeper and wider denominational conscience on education.

2. It will greatly aid the state boards in all their schools in obtaining new and better buildings, larger equipment, needed endowment, increase student bodies and strengthen their faculties, etc.

3. It will develop, promote and circulate a great educational literature, in tracts, books, etc., gathering and collating facts and making educational surveys, and thus giving out information and inspiration to our people.

4. It will mightily aid our more than statewide institutions, such as our two Seminaries, our two Woman's Missionary Training Schools, and our Bible Institute, in this fifteen million dollar campaign, and in other and future movements.

5. It will put the entire South-wide, Baptist co-operation behind and under our state boards, where our people are weak or backward in education, and aid in the establishment and maintenance of schools in states where there are no Baptist schools, and in otherwise co-operating with and reinforcing all our state Baptist schools and the educational work of the other Boards in home and foreign lands. Thus, we believe, the creation and organization of the great, forward-looking force for the promotion of education will bring new visions to our people and develop among our masses a new spirit of sacrifice and call out from our wealthy members larger gifts of money to be used for the glory of God, and for the salvation of a lost world. We believe also that its wider future and its consecrated agencies will more and more turn the hearts of the "fathers to their children" in giving them educational advantages and will call out in educational leadership and service thousands of our young people whose lives will count in great ways for Christ's coming Kingdom.

The Educational Commission thus presents to the Southern Baptists for their prayerful consideration this recommendation for a new organization.

We trust that between this and the Atlanta Convention the brotherhood will talk and pray themselves together and will come to the Convention in an unbroken unanimity and the great spirit to put forward the cause of Christian Education for Christ's glory.

The above paper, voicing the convictions of the Educational Commission, was prepared by L. R. Scarborough of Texas, at the request of the Commission, was unanimously adopted by them; and when referred to the Educational Conference then in session, was unanimously adopted by said Conference.)

RUFUS W. WEAVER, President of Commission.
J. W. CAMMACK, Secretary.

"HOW TO TITHE AND WHY" STILL FREE.

The time during which the pamphlet "How to Tithe and Why" will be sent free, postpaid, to pastors in sufficient numbers to supply one copy to every family represented in their congregations, has been extended until July 1, 1919.

We further invite Sunday School teachers and superintendents, also active members of the Christian Endeavor Society, Epworth League, and Baptist Young People's Union, who are interested in tithing, to write us for a very special offer which we are sure will interest the young people and children of the Sunday School.

Please mention your denomination.

The Layman Company, 143 N. Wabash Ave., Chicago.

A NEW PROGRAM FOR THE LAST MILE OF THE VET-RAN PREACHER.

(Wm. Lunsford, Cor. Secy.)

I. MAKING THE PROGRAM.

The Convention did this, at Hot Springs, Ark., May, 1918. It was done to relieve the apprehension of pastors and missionaries of the Southern Baptist Convention.

There is a great conception lying behind this Program. It is to provide a modest income for preachers and missionaries of the Cross, when they have grown into the years, or for any reasons, have become disabled before the years have advanced very far.

It is to defend these faithful servants against dependence, when they can no longer earn a living by their own exertion.

There is nothing the minister needs so much, on the human side, as a healthy outlook. There is nothing so to be deplored as dependence. We must not forget how easily dependence slips upon the individual, who is compelled to work for modest pay.

Death comes prematurely, and with it, possible dependence for those who are best loved. This phase of dependence may be provided against by life insurance, so far as the family is concerned, but where is the preacher who can carry life insurance equal to what is offered him by the Convention Program? Five percent on \$10,000.00, a 68 years of age, is the Convention program, for those who join the Annuity Fund. Should the Annuitant die, five percent on \$7,000.00, to his widow and children.

A Disability Annuity calculated to the very cent is for every member of the Annuity Plan, who falls by the way, as long as he lives. In the event of death, three-fifths of his annuity descends to the widow and orphan children. This feature of the "Annuity Fund" is generally overlooked. Those who contemplate joining, think only of what is to come at 68, forgetting what is to be theirs, should health break down before that time. This is the part of the program that is likely to impose the heaviest burden. But the program does not stop here. It provides for those who come to dependence, and who will not, and never will become members of any co-operative membership plan. For this larger class the program makes a provision twice as great as for the Annuity Fund. This is the "General Relief" feature of the program. There is this difference to be thought of, however. Under the latter, there must be actual need and dependence before one can receive anything at all, while under the Annuity Fund, the beneficiary takes by right of contract.

II. THE BIGNESS OF THE PROGRAM.

The Program is indeed a big one. It involves an increase in the annual gifts of the states for General Relief. It involves the raising of \$2,000,000.00, as an endowment for this phase of the work, alone. It involves the raising of another million for the Annuity Fund. Thus it will be seen, that the two phases of the plan call for an endowment of several millions. This is the financial part of the program. It is definite and direct. There is nothing intricate about it. It cannot be finished within a year. The denomination is ready for it. It will require several years of working, and planning, and building, and the great host of Southern Baptists are beckoning us on. The cry is for big things. Is the program big enough? Will you be as big as the program?

III. RESPONDING TO THE PROGRAM.

A program with such a conception, and with its outlines of bigness, calls for a response in every way commensurate with its aims and objects. What is to be our answer? Shall we allow Missions and Education, worthy as they are, to continue to push aside the cause of the man, who, the more closely he follows in the footsteps of his Master, the less likely is he to have anything as he approaches advancing years and disabling infirmities? What shall be our attitude to these men, when they stand alone, when the churches no longer want them, and the business world has no opening for them?

THE BAPTIST RECORD

The Baptist Record

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Phone 2131.

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lutions, of 100 words, and marriage notices of 25 words,
inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL.

ALIEN IMMERSION.

The Baptist Courier of last week in speaking on the question of validity of alien immersion, without being committed in the paragraph definitely to one position or the other, states the position of those who receive alien baptism, that is accept members into a Baptist church who have been immersed by some other denomination. Here is the statement: "There are some who receive alien baptism; but those who do so claim that the baptisms thus received have been administered by church authority. The church that authorizes it may be very defective, but not so defective as to be not a church of Christ. Are not, then all parties agreed as to church authority for the ordinance?"

This puts the matter plainly and where it ought to be. We are glad to see it stated that way. According to this a Methodist or Presbyterian church has authority to administer the ordinances. Immersion by them is good enough for a Baptist church. Then communion, or the Lord's Supper administered by them is also scriptural and would be perfectly proper for us to sanction that and participate in it. Open communion follows as a matter of course and open church membership succeeds to it. There is nothing, according to this to prevent giving letters to any Baptist to join them or accepting by letter any others, them at least who have been immersed. That is the logic of it and that is the result in practice, given time sufficient.

Now, reader don't imagine for a moment that the Baptist Record follows this teaching. No, we do not believe that any body of people who are not baptized is a church of Christ at all, nor can they ever become one except by being baptized. If they are not baptized and not a church they cannot baptize other people, nor administer any ordinance or do any act as a church. Christians they may be, and many of them are, but not a church, for there never was a church till the people were baptized. If baptism is a church ordinance, as the Courier says, then it can only be done by baptized believers.

We are not arguing the question as to whether it is a church ordinance, but only accepting the Courier's statement as to the "church authority for the ordinance." But there is a further if not a better reason for rejecting the immersion of other than Baptist churches. They administer the ordinance confessedly for a wholly different purpose from that of Baptists. There is not one of them that baptizes for the same purpose as a Baptist. Now, the purpose of the ordinance is certainly essential to its validity. A mere immersion is not baptism. We must be able to say: "Therefore are we buried with Him by baptism that like as Christ was raised from the dead by the glory of the Father so we also may walk in newness of life." Baptism like burial is not to put people to death, but because they are dead to sin and now are alive unto God.

MR. FOSDICK IN WONDERLAND.

There seems some agitation in semi-religious and irreligious circles over the statements of Mr. Fosdick, "a prominent clergyman" of New York, who is "prophesying" about the terrible things which are going to befall the church "when the boys come home." And some poor timid souls are opening their eyes and wondering if the whole ecclesiastical cosmos is going to collapse. Mr. Fosdick is being also echoed in a few near-serious secular journals and possibly in a certain kind of religious coterie of people who were never very sure of themselves, their religion or their theology. But we doubt if the devil is taking much comfort to himself by the aid thus offered him, for he has lived long enough to learn that religion does not collapse every time a pop gun explodes.

Now we are willing to learn from Mr. Fosdick or any man who has seen a few things and has a mind to tell them, but we refuse to be frightened into spasms by anything we have seen or heard yet or to believe that the churches are doomed to go out of business speedily, nor until the Lord shall come.

"Crowns and thrones may perish
Kingdoms rise and wane,
But the Church of Jesus
Constant shall remain.
Gates of hell can never
'Gainst that Church prevail,
We have Christ's own promise,
And that cannot fail."

Mr. Fosdicks observations strikingly remind us of Alice in Wonderland. That's a book we never had the interest to read, except in a fragmentary way. Indeed it wasn't intended to be read seriously. Alice saw things as in a dream, all queer and distorted. Little things looked big and big things were little. Long things were short and vice versa. Hot things or things that ought to have been hot were cold as ice and vice versa. Mr. Fosdick is walking (or dreaming) in "Wonderland." He seems to have had a bad case of shell shock when he was overseas. Why bless you, Bro. Fosdick, the churches will be saving soldiers and the rest of world when you and I are in our graves. In the meantime, dear sisters and brothers in the church who love the church and love the Lord let's open our eyes and stretch forth our hands to pity and minister to and redeem a lost world to God for His glory.

You have heard a news boy bawl out at the top of his voice something about a paper which you didn't understand, and then as he approached somebody, he dropped his voice and told in a civilized tone what he wished to say and wished you to understand. The same thing has happened to you on a train when the flagman yelled out the name of a station, which nobody understood except those who already knew what it was. Well, that has also happened in church when a preacher tries to preach a great sermon. He makes a great "effort" and confuses the minds of people with words and noise. But he can talk sense and does when he just gets down to say something to somebody. Why doesn't he do that all the time. Some people seem to think the less they have to say the more noise they must make.

Our nerves are the things that bring us into contact and cognizance of the material world. Suppose they become exposed, then the perception of outward things becomes intensified and even painful, for example when a piece of skin is removed or a nerve is exposed in a tooth. Some people have more sensitive nerves than others, and this sensitivity may be highly cultivated, for our good as when the eye is used by the deaf or the ear by the blind man, or the increased sensitivity may make one painfully nervous. So may the sense of God be cultivated, developing a highly spiritual life and a great capacity for seeing God become indefinitely magnified. The change is not in God's method of revelation so much as in our capacity for comprehending Him. The things that hinder our spiritual nerves from sensing

Thursday, February 13, 1919.

Him have been removed and God is apprehended in glory. To the saved man this is heaven. To the unsaved man it is torment, as if the skin were removed which covered the nerves. Rev. 14:10.

The General Education Board of New York has given Louisiana College (Baptist) \$100,000.

The Baptist Advance moves the appointment of a commission by Northern and Southern Baptists who shall go to Paris and present to the Peace Conference a memorial petitioning that religious freedom shall be embodied as a principle in the proposed League of Nations. A very desirable object, but we are of the opinion that the Peace Conference would not consider it their business, though it has more assortments of diverse business brought to its attention than ever they had or they themselves probably ever intended.

Most of our boys in France gave a good account of themselves while there. The others will do it when they come home.

Bro. J. S. Berry of Tupelo rounded up more than \$1600 worth of goods for the orphanage and sent it in. We wish that sort of Berries grew all over the woods, and in town too.

Some while ago a prominent Presbyterian, and a humorist showed his sunny face in the Record office and saw a copy of "Billy Sunday" on the desk. "Oh," said he, "glad to see you keeping company with a good Presbyterian like Billy Sunday. We Presbyterians are very proud of him!" And then in a gentle conciliatory tone, "Oh, well we are all coming together; we're coming together." "Yes" we responded, "If the rest of you would do as Billy Sunday did, it wouldn't take long to do it." "How is that?" "You know Billy Sunday got himself immersed." "No," said he, "I hadn't heard it, M—m! Good weather we're having isn't it."

The Baptists of Richmond were apportioned half the expense of the Billy Sunday meeting. They said, "Thank you, sir," and paid it.

Bro. T. F. McCrea our missionary, who is giving us some most interesting pen pictures of things in China has had a serious epidemic of influenza in his home while they are on furlough in California.

The past two Sundays were spent by the editor in Hattiesburg, the first supplying at the First Church and the second at Main Street Church. Dr. Christian had gone to Blue Ridge to attend a Y. M. C. A. conference and so we failed to make connection with him, but Deacon Polk and family treated us graciously and the spirit of fellowship in the church was fine as the members looked up and greeted the visitors. It made you glad you were there. The Sunday school is one of the best equipped in all the land and Deacon Pack has reason for his evident pride in it. At the Main Street Church, Superintendent Love sees that everything and everybody is awake and at work, and pastor Thornton wears the broadest sort of smile. He is just getting hold well and while religion has had a harder time in Hattiesburg than probably any other place in Mississippi for the past two years there are evidences of better things ahead. One of these is that by the assistance of the pastor and Bro. R. T. Price, there will be twice as many Record readers here after. The latter will continue to push the work of the paper in that church. We found Brother Allen happy at Immanuel Church claiming the biggest congregation and the best folks in that part of the vineyard. Dr. Lawrence visited Fifth Avenue Church on Sunday and they are now on track of a good man for pastor and looking hopefully to the future.

The Baptist and Reflector has this to say of the new pastor at Charleston: "Brother Beckett made for himself a large place in the hearts of Nashville and Tennessee Baptists and his going is a great loss to us. Especially shall we miss him in the Baptist and Reflector office. No pastor among us took a more active interest in the paper than did he, and his church has one of the largest subscription lists in the city. We congratulate Mississippi Baptists upon acquiring such an able preacher and pastor. Be good to him and send him back to us some day."

CONVENTION BOARD DEPARTMENT

J. BENJ. LAWRENCE, Corresponding Secretary

MISSISSIPPI UNIFIED BUDGET PLAN.

APPORTIONMENT FOR 1919.

TABLE OF DISTRIBUTION

MISSISSIPPI BAPTIST STATE CONVENTION BUDGET. for 1919

A FORMULA FOR DISTRIBUTING BUDGET FUNDS DISTRIBUTION

AMOUNT	DISTRIBUTION						
	State Missions	Home Missions	Foreign Missions	Ministerial Relief	Christian Education	Orphanage	Hospitals
20.00	5.00	4.40	5.20	.40	2.40	1.50	1.00
25.00	6.25	5.50	6.50	.50	3.00	2.00	1.25
30.00	7.50	6.50	7.80	.60	3.60	2.40	1.50
35.00	8.75	7.70	9.10	.70	4.20	2.80	1.75
40.00	10.00	8.50	10.40	.80	4.80	3.20	2.00
45.00	11.25	9.90	11.70	.90	5.40	3.80	2.25
50.00	12.50	11.00	13.00	1.00	6.00	4.00	2.50
55.00	13.75	12.10	14.30	1.10	6.60	4.40	2.75
60.00	15.00	13.20	15.60	1.20	7.20	4.80	3.00
65.00	16.25	14.30	16.90	1.30	7.80	5.20	3.25
70.00	17.50	15.40	18.20	1.40	8.40	5.60	3.50
75.00	18.75	16.50	19.50	1.50	9.00	6.00	3.75
80.00	20.00	17.60	20.80	1.60	9.60	6.40	4.00
85.00	21.25	18.70	22.10	1.70	10.20	6.80	4.25
90.00	22.50	19.80	23.40	1.80	10.80	7.20	4.50
95.00	23.75	20.90	24.70	1.90	11.40	7.60	4.75
100.00	25.00	22.00	26.00	2.00	12.00	8.00	5.00
125.00	31.25	27.50	32.50	2.50	15.00	10.00	6.25
150.00	37.50	33.00	39.00	3.00	18.00	12.00	7.50
175.00	43.75	38.50	45.50	3.50	21.00	14.00	8.75
200.00	50.00	44.00	52.00	4.00	24.00	16.00	10.00
225.00	56.25	49.50	58.50	4.50	27.00	18.00	11.25
250.00	62.50	55.00	65.00	5.00	30.00	20.00	12.50
275.00	68.75	60.50	71.50	5.50	33.00	22.00	13.75
300.00	75.00	66.00	78.00	6.00	36.00	24.00	15.00
325.00	81.25	71.50	84.50	6.50	39.00	26.00	16.25
350.00	87.50	77.00	91.00	7.00	42.00	28.00	17.50
375.00	93.75	82.50	97.50	7.50	45.00	30.00	18.75
400.00	100.00	88.00	104.00	8.00	48.00	32.00	20.00
500.00	125.00	110.00	130.00	10.00	60.00	40.00	25.00
600.00	150.00	132.00	156.00	12.00	72.00	48.00	30.00
700.00	175.00	154.00	182.00	14.00	84.00	56.00	35.00
800.00	200.00	176.00	208.00	16.00	96.00	64.00	40.00
900.00	225.00	198.00	234.00	18.00	108.00	72.00	45.00
1000.00	250.00	220.00	260.00	20.00	120.00	80.00	50.00
1500.00	375.00	330.00	390.00	30.00	180.00	120.00	75.00
2000.00	500.00	440.00	520.00	40.00	240.00	160.00	100.00
3000.00	750.00	600.00	780.00	60.00	360.00	240.00	150.00

CONVENTION BUDGET FOR 1919

Total Budget to be Raised.....\$235,000.00
To be distributed as follows:

State Missions	25 per cent.	\$58,750.00
Home Missions	22 per cent.	51,700.00
Foreign Missions	26 per cent.	61,100.00
Ministerial Relief	2 per cent.	4,700.00
Christian Education	12 per cent.	28,200.00
Orphanage	8 per cent.	18,800.00
Hospitals	5 per cent.	11,750.00

NOTE: The item in the budget for Christian Education this year does not include anything for building, equipment, or endowment. All funds for these purposes will be handled by the Education Commission. All money given to Christian Education through the budget will go directly for the education of Mississippi Baptist boys and girls in our Baptist schools in Mississippi, and in the two Seminaries at Louisville and Ft. Worth, the Training School at Louisville, and the Baptist Bible Institute, New Orleans.

THE APPORTIONMENT.

The apportionment of the above budget to the associations and churches appears in the following pages. We are presenting the task of Mississippi Baptists for this year in concrete form. There is no mistaking the responsibility of every church to assume its part of the common task.

Let every pastor and church clerk see that the apportionment of your church is brought to the attention of the church at the earliest possible date. Have it carefully explained and get the church to vote its acceptance of the amount, to be paid systematically during the year. When action is taken on the matter, please advise the Board office.

DISTRIBUTION OF THE FUNDS.

The apportionment shows only the total suggested amount each church is asked to give for all objects named in the budget. In the event your church should want to know what part of its apportionment will go to any given object, you have only to refer to the "Table of Distrib-

"bution" printed on the inside front cover of this tract.

Churches on the budget are expected to remit monthly to the Convention Board office for credit on "the budget." On the tenth of each month, when all the churches have had time to send in their remittances, the Corresponding Secretary of the Board issues his check to each object named in the budget for its prorata part of all budget funds in hand. In this way the work is greatly simplified both for the churches and for the bookkeeping department at the Board office.

PURPOSE OF THE BUDGET PLAN.

The purpose of the budget plan as a denominational program is:

1. To Bring Larger Support to Our Denominational Work. The gifts from our churches to the support of denominational work have not kept pace with the advancement and enlargement of the work. We have builded new enterprises and established new agencies for the advancement of the kingdom, and have depended upon the same faithful few in our churches, and the same few faithful churches, to meet the additional and ever growing demand. We hope through the co-operation of all the churches in a uniform financial plan, and the enlistment of all the members of all the churches in systematic giving, to greatly increase the flow of funds into the arteries of our great denominational life.

2. To Have Every Church Give to Every Cause. Under the old plan of special appeals and special collections for the support of our work, many of the churches would overlook one or more, and often several, of the causes fostered by the convention in their giving during the year. In fact, the objects calling upon the churches for support have multiplied until the old method of giving had proven entirely inadequate. The fourth-time churches, especially, could not possibly reach all the different objects and give to each its due emphasis and support under the old plan. The budget plan provides that all the churches give to every cause every time they give, and that they give every time they meet in their regular preaching services. It makes the giving a part of the worship. It sees to it that no cause is neglected.

3. To Support Every Cause According to Its Relative Needs. Under the old method of giving there was never any assurance that any given cause would receive from the churches its relative amount of support as compared with the needs of other causes. There was no suggested basis of distribution of funds to the different denominational objects. It goes without saying that no individual church is competent to distribute its gifts equitably among the various denominational causes until it first has laid before it the comparative estimated needs of all the causes. This needed information is furnished when the convention budget is prepared and presented to the churches. It is not possible for a church in Mississippi to give to denominational causes on a basis more fair and just than the percentage basis of distribution suggested by the convention.

4. To Support Every Cause Systematically. The budget plan proposes to put the money where it is needed when it is needed. It looks towards putting our work on a guaranteed cash basis. To this end the churches are expected to make monthly remittances to the Convention Board office of any and all funds in hand for denominational causes. Your church cannot meet the ideal of the budget plan unless it makes the monthly remittances. May the day speedily come when the churches will guarantee a monthly remittance of one twelfth of their apportionments to all denominational causes!

THE BUDGET AND THE COUNTRY CHURCH

As most of the town churches, with their more complicated organization, have now adopted the budget system, the following suggestions will apply more especially to the country churches.

Most of the churches in Mississippi are country churches. Eighty per cent. of our Baptist constituency belongs to these churches. The town churches are made up largely of people who

move in from the country. It naturally follows that the solution of the country church problem will be the solution of all our church and denominational problems. The problem of the country church is largely the financial problem. That is the pivot upon which the development of the country church must turn.

THE BUDGET SYSTEM THE SOLUTION.

The Single Budget System, when properly installed and operated, will solve the financial problem in the country churches. Many country churches are now successfully operating the plan and are delighted with it.

It is also true that the largest returns to the denomination through the operation of the budget system as a denominational program will come when the country churches adopt the plan.

STEPS IN ITS ADOPTION.

In putting the budget system into operation in your church there are certain essential steps that must be taken:

1. Exercise of Pastoral Leadership. No church program can advance beyond the leadership of the pastor. This is just as true in financial methods as it is in any other phase of church work. No pastor should hesitate to take the lead in solving the financial problems of his church simply because his own salary is involved. Pastor's salary comes to be an impersonal matter with the pastor when his church adopts the single budget system.

The pastor should inform himself thoroughly on the budget plan before launching any movement to have his church adopt it.

2. Using the Influence of the Deacons. It is the peculiar obligation of the deacons to look after the finances of the church. But in many churches the deacons give mighty little time and study to this important subject. The deacons can do no more than they know how to do. It is therefore the duty of the deacons to study the budget system until they master all its details, and be prepared to lead the church in its adoption.

3. Preparing the Mind of the Church. Time spent in preparing the mind of the church to adopt the budget system is vital to its success. When the pastor and deacons have thoroughly studied the plan, and are heartily committed to it, then the matter should be presented to the congregation. This may be done in a public discourse by the pastor. Some of the brethren might also be asked to explain details of the plan to the congregation. As a rule the church will gladly adopt any plan that is intelligently presented and heartily commended by the pastor and deacons.

4. Making Out the Budget. In making out the budget the pastor and deacons may call into consultation any other members of the church whose assistance they might desire. They will then carefully estimate the expenditures necessary to run the church for the ensuing year, or the period upon which the church is about to enter; they will also estimate the amount the church shall give to denominational objects, taking, if possible, the church's apportionment as suggested by the Convention Board as the minimum basis. The total of these amounts, both for home uses and denominational objects, will constitute the church budget. The proportion which the total for home uses bears to the total for denominational objects will determine the ratio of division between those two funds of all money coming into the church treasury through the budget system. This ratio of division would not apply to designated gifts, as defined under another heading. All designated funds must go in total to the object designated.

5. Adopting the Budget. When the budget has been carefully and prayerfully made out, then the church in conference is asked to adopt it. In this way the whole church is placed back of the plan, and is made responsible for its successful operation as a church program. The church conference is the source of authority in a Baptist Church, and action taken there is necessary to insure co-operation in the plan by the individual members of the church. No true Baptist will refuse to co-operate in any plan adopted by his church in conference.

6. Guaranteeing the Budget. After the budget has been adopted, it must then be guaranteed by the personal pledges of the membership. These pledges are best secured by an every-member canvass. Divide the territory into three or four sections, and appoint a committee of two men to each section to make the canvass. The canvass should be made at a set time, and the work done promptly and thoroughly. Sunday af-

(Continued on Page Seven.)

Budget Laymen Department

N. T. TULL, Superintendent

THE APPORTIONMENT.

We have mailed out to all the pastors a pamphlet giving the apportionment to all the associations and churches. Let every pastor bring the apportionment of his church before the church at the earliest possible opportunity, and lead the church to vote its acceptance of the amount, to be paid systematically during the year. When action is taken on the matter, please advise the Convention Board office. We want to keep record of all the churches that agree to pay the amounts asked of them. In no other way can we tell the extent to which the churches are co-operating with our state budget plan.

MONTHLY REMITTANCES IMPORTANT.

Simply voting to accept the amount of your apportionment is not putting on the budget system in your church. The whole intent and purpose of the budget plan is to bring to our denominational work the unfailing monthly support that it so much needs. Every church should put on the systematic plan of giving that forms the biggest feature of the budget plan. The apportionment only furnishes the minimum basis on which your church is asked to give, but the budget plan provides that your church shall remit one twelfth of the amount every month.

AN ENVELOPE SYSTEM IS NOT THE BUDGET PLAN.

Simply handing out envelopes to the people is not putting on the budget plan. While the envelopes are necessary to the proper operation of the budget plan, yet the use of the envelopes is only one feature of the plan. Before the envelopes are given out, it is necessary (1) to make out a schedule of all expenditures necessary to run your church at home, and (2) to add to that the amount your church proposes to give regularly to denominational work. This combined amount will be your church budget. Then you take individual pledges from every member of the church to guarantee the systematic payment of the budget. The envelopes are then given as a convenient and accurate way for each member to bring to the Lord's house at every regular service a definite amount to be placed along with the gifts of the other members for paying the obligations of the church as they become due. Every member is given individual credit for his gifts on the treasurer's record book.

Write to me or to the Board office for tracts on the budget plan before trying to put it on in your church. Follow the outline laid down in the tract and you will not omit any important detail in the adoption and operation of the plan.

COUNTRY CHURCHES AND THE BUDGET.

A striking demonstration of what can be done with the budget in the country church is shown in the two churches, Mars Hill and Tangipahoa, in South Mississippi, of which S. W. Rogers is pastor. Mars Hill is in Mississippi Association and Tangipahoa is just across the line in Bogalusa Association. It would be interesting for any country pastor to write to Rev. S. W. Rogers, Summit, Miss., R. F. D., for a copy of his church paper, "Baptist Field Notes," giving a financial statement of the business of these two churches for last year.

One of these churches has been on the budget two years, going from fourth time to half time the first year. The other church has been on the budget only eight months, but is planning to just about double its budget for its second year.

HOW TO ORDER BUDGET SUPPLIES.

I have frequent requests to order envelopes and other supplies for putting on the budget. In our 1919 Budget Tract we have a complete description of all supplies needed for putting on and operating the plan, and where to get them,

and the cost. We prefer to get the churches accustomed to order their supplies themselves. However, this does not mean that we will not gladly assist you, even to the ordering of your supplies for you. But it would be better for you to order direct, if you know what you need.

The Board has designated Mayes Printing Co., Louisville, Ky., as the house from which to order envelopes. Hederman Brothers, Jackson, Miss., make up and sell our specially designed Treasurer's record for full time and fourth time churches. They also keep on hand for quick delivery our specially designed pledge card. Treasurer's record book for three-Sunday and half time churches may be ordered from The Baptist Record until the stock they have on hand is exhausted. Prices for all these are shown in the budget tract. Order the tracts from me or from the Board office.

CHRIST AND PHARISEEISM.

Luke viii 1-5

Jesus was always condemning, and warning against Phariseeism, but this is the only place in all the Scriptures where He made a comparison between men approaching God in prayer, and Luke tells us that this was spoken for the special benefit of "certain who trusted in themselves that they were righteous and despised others."

Of all the isms of His day Jesus was most bitter against Phariseeism. He had much more to say against it than against Sadducees, through the Sadducees were infidels, if not atheists. As all of His efforts were to help we know that every denunciation, and every criticism, and every condemning word of our Lord was intended to help the Pharisees to see their wrongs or somebody else to see it and turn from them. Time and again He condemned Phariseeism as hypocrisy, empty and detestable. Yet we must confess, to speak truly, that there is a tremendous amount of Phariseeism in almost all of us today.

Of all the hindrances in the way of influencing men, I mean grown men, who are not Christians to consider their condition today the worst is the spirit of Phariseeism. They compare themselves with others who profess to be Christians and think themselves better than they, therefore contend that they are "righteous," alright, because they do think that. They say, I am not as bad as this one or that one, and begin to enumerate what the others do that they would not do. They hide behind the Pharisaical feeling that they are better than other men are, and it is next to impossible to make them see their condition.

One special peculiarity about Phariseeism is expressed in the words "certain who trusted in themselves that they were righteous." They "trusted in themselves." All such are blinded to their own sins against God by their big opinions of themselves. What they do is bigger and better than what any body else does. No man with such Pharisaical spirit can be reached by Christian effort. The door to their hearts is closed by the hand of self and bolted with the bolt of egotism.

No wonder Jesus was so continually knocking at Phariseeism: He saw that to become pharisaical in disposition was almost the certain doom of the soul.

You will remember that he said to the Pharisees, "Ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." — Mat. 23:15. Doubtless His reason for making that statement was that He knew that those who were proselyted were weaker than those who made them proselytes, therefore were in the sad condition of being dominated dupes of stronger minds and wills, and blinded egoists and egotists, which condition made them doubly hard to reach with the truth. An original Pharisee might come to see his mistake and change, but one made a proselyte by a stronger will and influence was almost past redemption; they could not free themselves from the influence that dominated them.

One of the greatest principles of Jesus Christ was the equality of human souls before God and the competency of each accountable soul to deal with God for itself, and each ones bounden duty to do so; and Phariseeism was directly against

that great principle. Sad to say, most men are more or less dominated today by creeds made by men and do not feel free to think for themselves. Calvinism dominates millions now, just as Phariseeism dominated many in Christ's day, and Armenianism dominates as many more. These creeds are better than Phariseeism, but those bound by them are creed dupes and creed bound, just as much as those were who were proselyted to Phariseeism. To be dominated by any man-made creed is to be a dupe of some man or men. The only really free man is the man who takes the Bible as his guide and from what it teaches him forms his own creed. The Bible is not a creed but a text-book for each one to study for himself. Help from other students is very beneficial, but to let another formulate my creed from what the Bible teaches is to let another do my thinking, and that makes me a dupe of the thinker.

To bring one to believe in or subscribe to a creed made by men is to make one a proselyte. To get one to see Jesus and believe in Him is to make one a convert. Then to give that one the Bible and get him to study it for himself and find for himself what it teaches is to make a disciple of Christ who will formulate his own belief and become a devotee of Jesus Christ and the word of God.

Jesus despised Phariseeism because it was wrong and because it enslaved men to a human creed that exalted the creed makers above the competency of each human soul. He taught the difference between making a proselyte and making a convert to the Christ in his dealing with the one "who was born blind," in John 9:35-38.

Jesus asked the man, "Dost thou believe on the Son of God?" not do you believe some human creed? and he believed and worshipped Him. Get the soul to see Jesus and believe on Him and creed will take care of itself, if he studies God's word. But Phariseeism says "No, no, he must believe just what I believe," which makes "my belief" as infallible as the utterances of the Pope of Rome. In making proselytes the Pharisees made all of creed. In making Christians we must make all of Christ. God help us to see the difference between proselyting and winning to Christ.

The Pharisees trusted in themselves. Many professed Christians do the same to day, and many more trust in what they have done. The publican knew no creed, but *need* and *guilt* and *God*. He cried not from teaching of creed but from sense of need. He looked to God, direct and alone. Neither preacher, priest, man, nor creed stood between him and the one to whom he cried and Jesus said that he was justified. So must it be with poor sinners today.

Are there not Pharisees by the million today? The Catholics say that one has to become a Catholic or he cannot be saved, regardless of how much he may believe in Jesus. Some others say, that unless one is baptized by immersion he cannot be saved, regardless of his faith in Christ; and others go, putting creed before Christ, and proselytes before converts. Let us ever keep in mind that Christ comes first. "Christ before church, blood before water" is an old Baptist cry that needs new emphasis now. We do not need Pharisees but Christians.

E. L. WESSON.

CHRISTMAS DAY IN FRANCE.

(Lt. P. L. Lipsey.)

This Christmas night finds me very comfortably established by a good warm stove in a dry room. I moved out of the room with the open fireplace and open ceiling because I almost had to swim out last night and this morning. Incessant rains continue, only it snowed fitfully most of the day. It was falling pretty thick for awhile this afternoon and such enormous flakes I never saw. Some of them were as large as soft chicken feathers.

The authorities kindly granted us a holiday today but to even up they stuck me on as Officer of the Day. However, the duties are not many or hard.

We had dinner today of mashed potatoes and boiled beef. We expected to celebrate with some

fresh pork but were disappointed. Yesterday we sent a truck down to Nancy to buy Christmas dinner. It suffered several mishaps on the way and when it did arrive, delayed by several hours, the M. P.s chased our agents out of town. On account of the delays they did not get back last night but spent the night at Champignevilles. We all wondered what had happened to them and awaited their arrival today with great expectations. They finally got in today about 11:30, sans pork, sans bread, sans everything, but a goodly supply of cognac, champagne, rum and vin rouge. I think they mostly got what they went for.

I think this day has been much more satisfactory than Thanksgiving Day was. There was a ration issue of chocolate bars, and small Christmas boxes from the Y. M. C. A. made a miraculous appearance. I haven't gotten mine but suppose I could get it by going round and begging some supply or mess sergeant. An officer, apparently, is not supposed to partake of the "gift of the American people, through the Y. M. C. A." nor to draw his issue when they are part of the government ration, even though he pays for his rations on every pay check.

Last night I was sitting looking into the fire and meditating on the world in general and home in particular and feeling like "I ain't had no mail in a month," when I was presented with a letter from John. He wrote on Dec. 2, and said I would not receive it until after the new year, but Uncle Sam surprised us with his speed. It was a fine letter and certainly made me feel good. John has certainly met with no good fortune or substantial recognition of his ability. Such as his are the real sacrifices of the war. I hope he has had a discharge by this time and has something worthy of him in sight. I often feel that I have never appreciated my brother John as I should. I am going to write addressing him at Clinton.

Besides the well known French liquors some of the boys celebrated last night by shooting off some big signal rockets—the same that were calling for artillery barrages two months ago—and some "fire crackers" which must have been grenades. They make good ones, believe me, if you've got a thick house to duck behind. Next Christmas at home, the dough boys will be lighting the biggest fire crackers they can find and holding 'em in their mouths like cigars, in search of a thrill.

Monday, we had a division maneuver, leaving here before daylight and getting back quite some time after dark. I had command of "I" Co. Officers are so scarce, on account of sickness and schools. We had nothing to do but stand out in the cold wind and rain all day. When we got in I was sure that I would spend Christmas in the hospital. But I am a pretty tough old bird. Have had a bad cold, throat and cough, but am almost over "it" now. I had a good night's rest and was out commanding "K" Co. at drill yesterday morning.

I was sitting here reading an old magazine tonight (we have not seen a later than October number of any U. S. magazines, and few later than September) and was unusually struck with the beautifully told story of the French "Mission Musique." Perhaps some of my observations and experiences over here made it more appealing to me than to you at home, but I am enclosing it.

These is some dope floating around that the Mexicans are going to help to get the 7th Div. home pretty tout de suite, pronto. I know if Villa comes monkeying around Juarez that the dear El Paso people will begin to holler for the "Thirsty-fourth"—"my chee-ld." The sooner they begin yelling, I think, the better the most of us will be pleased.

But nothing ever works out as expected in the army. We are long over-due in Luxemburg now.

Let me remark that I certainly did enjoy that fruitcake to the limit, and the pictures are a never-ending source of pleasure. It seems wonderful that I can receive such delightfully intimate reminders of you all at this great distance!

Hope you are all enjoying a splendid "Noel" at this very minute, which is 7:30 p. m. here and either 12:30 or 1:30 p. m. where you are.

Much love,

MISSISSIPPI BAPTIST HOSPITAL FOR 1920.

The above cut is to help you to visualize our Hospital as it will appear some time in 1920.

When the present building was being designed the idea of another story and an extension in the rear was borne in mind and foundations were laid accordingly.

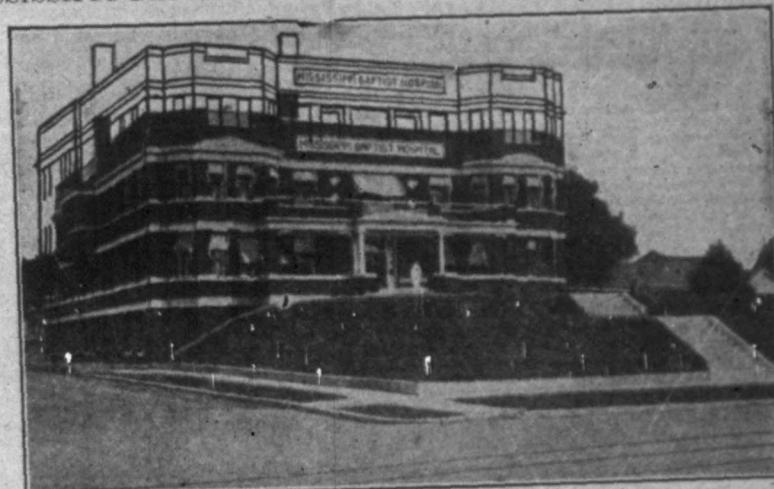
All who had any vision at all as to the possibilities of the Hospital realized at the very beginning that some days more room would be necessary, and now that "some day" is here.

Many of our leading men and women are of the opinion that if our Hospital is not greatly strengthened in the very near future we shall suffer irreparable loss. Every thing else that we own and operate is growing and the Hospital ministry must keep abreast.

If the Hospital properly fills its niche all Baptist Institutions will be mutually benefited, but if we fall at this point—well, think it over and see if you can name any Baptist cause that will not suffer as a result of it.

A pastor told me that he concluded his sermon last Sunday by pointing away across the state to the Mississippi Baptist Hospital to illustrate the reality of the Christian religion. Many pastors do likewise.

When I think of Hospitals, Orphanages, Old Ministers' Relief funds and the like, I am reminded of the man that Peter and John healed



at the "Beautiful Gate"—no Peter and John didn't do it; they were ignorant and unlearned men; Jesus did it, but any way, the skeptics looked on the preachers "and marvelled; and they took knowledge of them that they had been with Jesus." Luke goes on to say, "and seeing the man that was healed standing with them they could say nothing against it." Act. 4:13-17.

That is what the apostles experienced, and it is recorded to teach us some real economy in Kingdom Work.

Now, what prosperous man or woman will silence a thousand critics and infidels by mailing to me a check for \$5,000 made payable to the Mississippi Baptist Hospital. I want at least five to give \$5,000 each to help the "Healing House." You might in so doing be instrumental in saving a thousand souls, as the Hospital will stand after you are dead and gone. Do this today; delays are dangerous.

LEE B. SPENCER, Field Secretary.

(Continued from Page Five.)

ternoon is the best time, as a rule, especially when the membership is not too badly scattered.

Only in extreme cases in the country churches will it be impossible to organize a sufficient number of men to do this important work. However, in some cases the church treasurer and some suitable brother as a helper might make the entire canvass. Or, in other cases, in order to start the work the first time, the pastor may select some brother to assist him and make the canvass. In any event, the individual pledges are necessary to the successful operation of the plan.

7. Necessary Equipment. (1) Pledge cards should be provided on which each member makes his or her personal pledge. Every member is expected to make a pledge. (2) A package of contribution envelopes must be placed in the hands of each subscriber through which to make his regular payments on pledge. The package contains an envelope for every regular preaching Sunday of the church. (3) A treasurer's record book. (4) A small black board upon which to place, and allow to remain through the month, the total amount received and the total amount paid out each month.

8. Proper Financial Organization. (1) The men who are selected to make the every-member canvass should be organized into a permanent Finance Committee to see that the budget plan is successfully operated during the year. They serve as helpers to the treasurer during the year in keeping the members from falling behind with the regular payments on pledges. They also advise and assist in all matters pertaining to the financial work of the church during the year. (2) A good church treasurer. His duties are to keep on a suitable record book an accurate account of the pledges and payments of each member. He is to pay out all funds as directed by the church, and according to the ratio of division fixed in the budget, keeping receipts or vouchers for all money paid out. He is to make monthly remittances to the Convention Board office of all denominational funds received. He is to make monthly reports to the church of all money passing through his hands. He is to send reminder cards to all delinquents during the week following each monthly conference. Much depends on the church treasurer as to the successful operation of the plan.

9. Follow-Up Work. The Finance Committee with the help of the treasurer, should go over the treasurer's books every three months and

carefully note all those who are behind with their payments. Each delinquent should then be seen in person by one or more of the committee. A confidential explanation should be sought from each delinquent, and each case adjusted on its own merits. No account should fall behind without just reason. Too much stress cannot be laid upon the importance of following up the work thoroughly. The Lord's business demands business-like handling. The whole plan looks towards doing the Lord's business on a guaranteed cash basis—putting the money where it is needed when it is needed.

DESIGNATED GIFTS

The budget plan herein described must be understood as constituting only the minimum operating basis for the financial work of the church. In other words, it is only a guarantee no less than is stipulated in the budget. The budget fixes the limit downward and not upward in the giving of the church.

By providing that every cause named in the budget shall receive systematic support, according to its relative needs, the budget plan opens the way for free-will giving in a larger way than is possible under any other plan. For instance:

1. The Individual. Any individual may give designated gifts to any cause named in the budget, over and above the amount of his pledge, or he may give through the church treasury designated gifts to any object not named in the budget, and in either case the money so given must go in total to the object designated.

2. The Organization. Any organization of the church may give designated gifts to any cause named in the budget, or to any object not named in the budget, and the money will go through the church treasury in total to the object designated.

3. The Church. In like manner the whole church may at any time make free-will offerings, or thank offerings, to any of the great missionary, educational or benevolent objects set out for regular support by the church in the budget, or to any object not named in the budget, when led to do so by the Spirit of God. Such offerings to objects named in the budget must be counted as extra and in addition to the regular systematic support of these objects through the budget system, and must be conducted in such manner as not to affect the regular payments of the individual members through the envelopes.

THE BAPTIST RECORD

Thursday, February 13, 1919.

Mississippi Woman's Missionary Union Page

President—Mrs. A. J. Aven—Clinton
Vice-President—Mmes. A. K. Godbold, Martin Ball,
Wm. B. Jones, E. K. Lide, Jas. Champlin, L. L. Tyler,
Central Committee—Mmes. L. M. Hobbs, I. P. Trotter,
McDonald Watkins, A. H. Longino, P. B. Bridges,
J. L. Johnson, Jr., Rhoda Enochs, Miss Nell V.
Bullock.
Corresponding Secretary-Treasurer—Miss M. M. Lackey—
Jackson
Recording Secretary—Miss Fannie Traylor—Jackson
Young People's Leader—Mrs. Edgar Godbold—Jackson
College Correspondent—Miss Mary Ratliff—Raymond
Training School Trustee—Mrs. H. L. Martin, Indianola
Margaret Fund Trustee—Mrs. W. J. Davis—Jackson
Church Building Loan Fund—Mrs. C. Longest—Oxford
Personal Service Leader—Mrs. Jefferson Kent, Forest
Editor W. M. U. Page—Miss M. M. Lackey—Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent to Miss M. M. Lackey.

Remember to get ready for our State W. M. U. Meeting, April 15-17.

Your Editor was confined to her bed too ill to think last week. Hence the shortness of material for Our Page. We had good things therein, but did not have the page filled with our material, as we hope to do each week.

The sympathy of W. M. U. sisters everywhere goes out to the mother of our beloved Miss Heck, who has recently been bereaved of her son, Prof. Frank Heck. He died two weeks ago with influenza.

There came to Dr. Lawrence's desk a request this week that was so fine we want to tell about it; then we want to insist that societies all over the State do likewise. This came from the Society at Hazlehurst. It was a request for the names of all pastors in that (Copiah) Association not taking the Baptist Record and Foreign Fields. The Society will send the publications to these pastors for the coming year. You should have seen the smile on Dr. Lawrence's face as he said, "These women are all right."

The literature for the March Week of Prayer is being mailed to each organization this week. If you do not get yours please notify us. If you do not get sufficient for your society let us know. The literature is specially fine and no society wants to miss the privilege of observing this week.

Our Young People's leader, Mrs. Edgar Godbold, is hard at work in the office this week trying to get in close touch with all organizations, and with churches that should have such organizations. Do not fail to write her concerning the work in your church. Beloved. She will prove a great help and inspiration to you if you will give her the opportunity.

SOME ECHOES FROM THE WEEK OF PRAYER

WEST POINT: Our Week of Prayer was such a happy occasion for us we want to tell you about it. Beginning Monday, Jan. 13th we met each afternoon during the week, with program each day, as it had been outlined. The programs had been prepared with great care and were beautifully rendered. Our leaders were at their best. The meetings were well attended.

Our Lottie Moon gift amounted something over \$200.00; but the society voted to make it just \$200.00 and let the balance go to Foreign Missions.

We feel that the meetings were a blessing to all who attended.

Secretary, West Point W. M. U.

(Editor's Note: This is the largest Christmas offering any Society has given since I have been Cor. Secretary—M. M. L.)

PELAHATCHIE: The W. M. S. of Pelahatchie observed the last week of January for prayer. We had interesting programs. It was our privilege to have with us Mrs. Fortenberry who gave inspiring talks. The meetings were well attended. All went away with a broader vision of the world's needs. A nice collection was taken for China.

Mrs. J. B. Massengale.

ITTA BENA: Our Society observed five days of

the Week of Prayer. On account of weather conditions the attendance was small, but those of our number who could not be with us in person were in spirit and we felt His Presence in our midst at each service. Our Lottie Moon offering was something over \$50.00. Our society will study Dr. Carver's "All the World in All the Word" this year, and we are hoping for great things.

Mrs. R. F. Love.

SHAW: On account of so much sickness we could observe only one day of the Week of Prayer. We took China for our subject, reading the life of our beloved missionary, Miss Lottie Moon.

There is nothing that takes the place of these meetings. While we were deprived of the study together of each field, yet we prayed for them all and felt that Our Father was very near.

Our offerings began in November when we read Dr. Love's appeal. A little bank was carried to each meeting, asking those that felt that they had been blessed in a special way during that week to not forget the little bank for a thank offering. These were opened at the end of the quarter and we all rejoiced in the fact that our offering was larger than ever before. And now the little bank is attending each meeting for Home Missions.

Mrs. M. F. Doughty.

OUR YOUNG PEOPLE.

Dear Young People: The literature for the March Week of Prayer for Home Missions has been mailed to you. If you do not receive yours, please let me know so that more can be mailed you at once. If you do not get enough envelopes send for more.

It is gratifying that so many good reports are coming in. And it is a joy to receive letters asking how to organize Young People's Societies; or saying, "We have just organized." Do not feel discouraged if the flu or the weather or other hindrances have prevented you from having regular meetings, but increase your courage and determination.

The special theme of our prayers was for money that the missionaries might have the equipment and the helpers that they are so earnestly clamoring for.

Do not forget to let me hear from you. Write something for our W. M. U. Page in the Record.

Your leader, Mrs. E. Godbold.

A LIVE SUNBEAM BAND.

Dear Mrs. Godbold: I am leading the Sunbeam Band here with twenty members. We meet every Sunday and vary the programs by having mission stories by the leader every other Sunday. For this purpose I am using "Primary Mission Stories," by Margaret Applegarth, which is excellent. I hope every Sunbeam leader will get a copy. Most of my children are quite small but are learning rapidly and we are all enjoying every minute of our meetings. We organized Oct. 1st and have given a Christmas Offering fifty cents and for Foreign Missions one dollar. My boy, Leland, is secretary-treasurer and Florence Pittman, president.

Here's wishing you success and much joy in your work. As I am V. P. of this district you can count on me to render you any service I can, and shall expect to use you on the program of our District meeting in a few months.

Sincerely, Mrs. H. L. Martin.
Indianola, Miss.

QUITMAN: I cannot let the opportunity pass without telling you about our Week of Prayer.

Places of meetings and leaders were appointed in advance; and each hostess and leader seemingly vied with the others in trying to have the largest attendance and the most interesting and helpful programs. At each meeting an opportunity was given for those who wished to make an offering; and when all was in we found it amounted to \$35.50. About three times as much as on former occasions.

We are already planning and looking forward to the March Week of Prayer.

Mrs. C. M. Morris.

MY FIRST CHRISTMAS IN CHINA.

December 26, 1918.

My first Christmas in China is past! I haven't been homesick. I have thought pretty solemnly of you and Aunt Marg there by yourselves, but that isn't homesickness. I have had my bit of homesickness and hope I am through with it; for I have a big work to do and I am feeling a part of things here.

Dr. and Mrs. Love spent Monday and Tuesday nights with us and I enjoyed their visit so much. We (the Southern Baptists) were in a conference with him all one afternoon; and we will spend tomorrow and Saturday in Shanghai in mission meetings with him.

We all hung our stockings up and had our gifts at breakfast. I have certainly been well remembered out here, and we have had a busy time.

Tuesday at five we gathered in the chapel for the boys' Christmas program. The chapel was decorated with Chinese lanterns and tall bamboo, red and white bunting; and the tree. No gifts were distributed, for all the money given is to be presented to Mr. and Mrs. Fryars' School for Blind Boys in Shanghai. Something over \$125.00 was given, and the boys are so enthusiastic over it. Seven Cantonese boys who come from an Episcopalian School in Hong Kong, for our College work, gave \$50.00 for scholarship; and their part on the program was a speech in English telling why they wanted to give the scholarship. The speaker said some of the boys made real sacrifices. One boy he said had given up a pair of warm shoes in order to give his part. Then these seven boys held their college banner and sang their college song. I'm wondering how so many fine boys found their way to a Baptist College from an Episcopal school.

Another class was represented by a boy who spoke in Chinese to the effect that nothing had been done to relieve suffering caused from blindness until foreigners came; but now China is seeing it is her problem, and that Chinese students must learn how to do what foreigners are already doing.

Then six boys marched up single file, each with his hand on the shoulder of the man in front of him, as if they were blind. After they were arranged on the stage each held up a card with a word printed on it; when all were up it read: "Blindness can hold us no more."

The blind students came out to see us some time ago, and our boys were so impressed with the things they did—the gymnasium work, the singing and reading and writing.

The Chorus Class sang a Christmas song, and Mr. Anderson told the Christmas Story. There was also a song and prayer at the opening, and the foreign children (we are the foreigners) did some little stunts.

It was very interesting to look over that crowd of two hundred and fifty Chinese boys.

American brewers are talking of coming to China now, that they have to shut up shop in America. Our student body has already sent protests to the papers, and appeals that the Chinese government will refuse to let the breweries in here.

One of the Seniors, Percy Chu, made a motion "that Dr. Love be asked to represent the Shanghai Baptist College, when he returned to America, and urge the American Government to help China in keeping her doors closed to the liquor traffic." You should have heard the applause that followed Dr. Love's acknowledgement of the honor thus conferred on him and his promise to do what he could back home.

Two of the college boys under Miss McKeen's leadership are teaching the Chinese children in the "Gate Sunday School." And one of these boys last night led these little boys and girls as they sang for us. Not many college boys back home would stand before an audience of three hundred people and lead little children in a song.

Two women from one of the villages came in and sat near me. The Chinese children were across the room from us, and they evidently had children over there, for they craned round and finally stood up to find them; then they pointed, talking to each other with looks of satisfied pride on their faces, all the while the program was going on.

Elizabeth Kethley.



Reading from left to right, Top Row—Auther Flake, Sunday School Board; J. T. Watts, Virginia; Joe Mosley, Arkansas; Miss Lillian Forbes, Alabama; J. A. Gaines, S. Carolina; I. r. I. J. Van Ness, Sunday School Board; F. H. Leavell, Georgia; L. P. Leavell, Sunday School Board; T. W. Talkington, Louisiana. Bottom Row—C. Ross Payne, New Mexico; Auber J. Wilds, Mississippi; K. A. Handy, Maryland; C. C. Cunningham, Missouri; T. C. Gardner, Texas; E. E. Lee, Sunday School Board; J. D. Moore, N. Carolina.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

The above picture shows the men (and women) that are leading in the B. Y. P. U. work in the different States of the Southern Baptist Convention including the B. Y. P. U. representatives of the Sunday School Board. Not all of the States are represented here because their representative was not on hand when the picture was made. All of the seventeen States in the Convention have a B. Y. P. U. representative showing the forward movement of our denomination towards a program of PREPAREDNESS. The Sunday School Board has arranged for an annual conference of these B. Y. P. U. leaders, they meet at a given time and place to shape policies and plan for the GREATER B. Y. P. U. Work.

Greenville.

A report from the B. Y. P. U. at Greenville gives the following names as newly elected officers: President, Mr. Arthur Biard; Vice President, Mr. Edwards; Secretary, Miss Elizabeth Atcher; Corresponding Secretary, Miss Carrie Mann; Treasurer, Miss Mary Aardweg; Organist, Miss Lucy Alexander; Quiz Leader, Miss Birdie Quinley. We quote from the report: "We reorganize with the idea of becoming a Standard A-1 Union and have named our B. Y. P. U. of Greenville."

We are glad to announce the organization of a Senior B. Y. P. U. at

Mt. Pleasant, Miss., in the church known as "Carey Chapel."

We have the pleasure of announcing the organization of a uJnior B. Y. P. U. in the First Baptist Church of Natchez, Mrs. H. V. Anderson was elected leader.

The Senior B. Y. P. U. of Natchez, came together for an hour each day during the last week of January and studied the new B. Y. P. U. Manual with a good result, the test on Friday night was taken and several perfect papers were handed in, we speak for that Union a steady forward growth for the coming months.

Special Prayer.

This week will be for Rev. John Sundstrom, Missionary to Kong Moon China, doing a good work, but needs the prayers of the people at home. Did you read his article in the February number of the Home and Foreign Fields?

Questions and Answers.

Question—Is there a Junior B. Y. P. U. song book? Is there any supplemental books or tracts that will be helpful to the Junior leader?

Answer—No there isn't a song book especially prepared for Juniors, they should be taught the good old gospel songs that have been inspired and have had a part in spreading the gospel and which today have the same power that they have always

had, there are some of the newer songs that are just as powerful of course, and we want the Juniors to know them too. The Junior song is "A Volunteer for Jesus," and is found in most of the song books. The Senior B. Y. P. U. sons is "Loyalty to Christ." Yes, there is a Junior leaders' quarterly that will be of the greatest help to the Junior leader and the Junior B. Y. P. U. Manual is indispensable to the best work.

Question—How many days till the Convention at Aberdeen?

Answer—Thirty-two (32).

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands to testify. Take Hood's.

The many friends of Mrs. V. C. Stewart, Mashulaville, Miss., will rejoice to know of her rapid recovery after a recent severe illness. This mother in Israel is now in her 82nd

year, and has served her Master for long years, growing in grace, knowledge and joy of her Lord. She is now making her home with her daughter, Mrs. J. A. Fleetwood. Another daughter, Mrs. G. H. Burress, Fern Springs, Miss., and her only son, D. Stewart, Poplarville, are at home again after having spent several days at the bedside of their aged mother. May the Lord spare this good woman yet for a season that she may add blessings to the lives of others.

A FRIEND.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

SWAMP

CHILL AND FEVER TONIC

IS JUST AS GOOD FOR COLDS AND GRIPPE AS IT IS FOR CHILLS AND FEVER. GET IT FROM YOUR DEALER. MANUFACTURED BY MORRIS-MORTON DRUG CO., FORT SMITH, ARKANSAS.

CORN WILL OUT-GROW ITSELF if you use

NitrA-Germ

Use it on cowpeas, velvet beans, peanuts, etc. Costs \$2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

READY NOW.

By mail prepaid, 100 for \$1.00; 500 for \$3.00; 1000 for \$5.00; all the following plants, assorted as you wish, but not less than 10 of a variety: Cabbage—Jersey Wakefield, Charleston Wakefield, Early Succession, New Early, All-Head, Surehead, Late Flat Dutch-Beet—Eclipse, Detroit Dark Red, Lettuce—Big Boston, Wayahead, Paris White Cos. Onions—Bermuda Red, Chrystal Wax, Southport Red and White Globe, Prizetaker, Cabbage plants, 50 cents per 100, by mail prepaid; by express collect, 500 for \$1.50, 1000 for \$2.50. Cash with order. ALFRED JOUANNET, Mount Pleasant, S. C.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

50c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

NO MORE CATARRH

A Guaranteed Treatment That Has Stood the Test of Time.

Catarrh comes and catarrh cures go, but Hyomei continues to heal catarrh and abolish its disgusting symptoms wherever civilization exists.

Every year the already enormous sales of this really scientific treatment for catarrh grow greater and the present year should show all records broken.

If you breathe Hyomei daily as directed it will end your catarrh, or it won't cost you a cent.

If you have a hard rubber Hyomei inhaler somewhere around the house, get it out and start it at once to forever rid yourself of catarrh.

Any good druggist will sell you a bottle of Hyomei (liquid), start to breathe it and notice how quickly it clears out the air passages and makes the entire head feel fine.

Hyomei used regularly should end catarrh, coughs, colds, bronchitis or asthma. A complete outfit, including a hard rubber pocket inhaler and a bottle of Hyomei, costs but little. No stomach using; just breathe it. Soothing and healing the inflamed membrane.

Less Meat If Back and Kidneys Hurt

Take a glass of Salts to flush Kidneys if Bladder bothers you—

Drink lots of water.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys; they become overworked; get sluggish, clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic swings, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

A Pretty Face should not be marred

PALMER'S SKIN SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO.,
1621 Atlantic Ave.,
Brooklyn, N. Y.

FIRST BAPTIST CHURCH
Sixteenth and O Streets, N. W., Washington D. C.

Rev. Henry Allen Tupper, D.D., pastor.

Bible School, 9:30 a. m.
Service, 11 a. m. and 8 p. m.

All seats free.

A hearty invitation extended to visitors in Washington to make this their church home while in the city. Ask for members of the Social Service Committee whose special business it is to provide for the comfort of strangers and visitors.

NEWS IN THE CIRCLE MARTIN BALL

We were glad to have on our desk the monthly bulletin of the First Church, Jackson. Pastor W. A. Hewitt is moving forward at a splendid pace. The church is now taking steps toward a better building in which to worship and accommodate the large and growing Sunday School. The church is heartily in favor of the move.

In January the First Church, Jackson had a total collection of \$1,418.83. The first check under the Budget system, sent to Dr. Lawrence amounted to \$304.24. A large part of the January collection was from 42 members who agreed to tithe. It always pays.

We could put any church in touch with a good preacher and an excellent pastor—young man—who could be had at once. You would be proud of him as your pastor. If need such a man write us at once.

Pastor Theo. Whitfield of McComb, writes: "My good church is one of those that have increased their pastor's salary—added \$300.00. This is the third time they have so treated me. We had 126 additions the past year."

The Board of Ministerial Education recently had a meeting. Many students needing help were before the Board. After listening to the sacrifices they are making to obtain an education the Board was deeply moved. They were unable to relieve present necessities and keep the students in school. Everybody must aid in this splendid work.

The Third Church, Owensboro, Ky., has raised the pastor's salary \$600.00. They presented him with \$400.00 as a Christmas present. Not long ago he asked them for \$1,000.00 to aid some needy people and they gave him \$1200.00. S. P. Martin is the happy pastor.

It is announced that Rev. Frank Barnett, so long editor of the Alabama Baptist, has entered upon the practice of law in Birmingham, Ala. What a pity!

Harry E. Forsdick, a heretic Baptist preacher, who is now professor in Union Theological Seminary, has been called as pastor to the First Presbyterian Church of that city. It is stated that the Presbyterians are agitated over the question as to whether he will remain a nominal Baptist or join the Presbyterians. He doesn't amount to anything wherever he may go.

"The W. W. Landrum Church Building Fund" has been established with the Home Board by the Misses Norton of Broadway Church. The gift of these ladies was \$1000.00. Dr. Landrum is pastor of the Broadway Church, Louisville, Ky.

The First Church, Hopkinsville, Ky., has called Dr. Leonard W. Doolan, of Columbus, Ohio. He has accepted. The Hopkinsville church is exceedingly fortunate.

Rev. O. C. Peyton has resigned as

pastor of the church at Pembrook, Ky. He has been with that church for some time. It is not announced what his plans are.

The Mayfield, Ky., church had a Sunday School January 26 numbering 2,470. That is said to be the largest Sunday School ever assembled in Kentucky.

The church at Bremen, Ga., has called to the pastorate Rev. G. B. Bowman, of Heflin, Ala. He accepted the call and is now on the field.

Dr. John F. Purser, for sixteen years pastor of West End Church, Atlanta, Ga., has been chosen to lead the campaign to wipe out the debt on the Georgia Baptist Hospital. There is none better.

Dr. C. C. Coleman, pastor of the Citadel Square Church, Charleston, S. C., caused his church to make a wonderful record during 1918. The contributions amounted to \$40,000 for all purposes. A large number was received into the fellowship of the church.

The Tabernacle Church, Atlanta, Ga., is planning to hold a Bible conference in March. J. W. Ham is the pastor. This is Dr. Len. Broughton's old church. Prominent speakers from various parts of the country will be on hand.

Rev. L. O. Leavell, who has been doing Y. M. C. A. work "over seas" has returned and is now in the Seminary at Louisville, Ky.

The First Church, Amarillo, Texas, has given a hearty call to Pastor G. L. Yates, of Macon, Ga. His decision has not yet been announced.

We extend to Rev. and Mrs. L. R. Burress, of Jonesboro, Ark., our deepest sympathy and condolence in the departure of their son Dr. J. W. Burress of Booneville, to his heavenly home. May the grace of our Savior sustain them, his wife, children, brothers and sisters in this dark hour.

The Alabama Convention having purchased the Alabama Baptist, Secretary W. F. Yarborough, so well and favorably known in Mississippi, has been chosen editor. He is a good one to have.

The Walnut Street Church, Louisville, Ky., called Dr. Charles E. Maddox, of the University Church, Austin, Texas, but he decided to remain with the University Church. The church added \$350 to his salary.

REPRESENTATIVES WANTED.

Acquainted with the farmer, to sell Nitra-germ, the crop and soil improver. See our ads in this paper. Strictly commission proposition for one or several counties, whole or part time work. Some of our county men earn as much as \$250 per month. Write Sales Manager, Box 363, Savannah, Ga.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

JELL-O Ice Cream Powder

To make the finest ice cream, stir the powder in milk and freeze it, without adding sugar, eggs or anything at all.

The old way of making ice cream has been dropped by most good housekeepers.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored.

Two packages 25 cents at any grocer's.

THE GENESEE PURE FOOD COMPANY
Leroy, N. Y.



PREVENT "FLU."
Coughs and Colds
quickly disappear
after an application of
YEL-O-PINE
(Formerly Duncan's)

Croup and Pneumonia
SALVE

Harmless, but effective. Can be used with babies with perfect safety. Made from products of the Yellow Pine. 25c at your druggist's, or by mail from Yellow Pine Med. Co. Montgomery, Ala.

GET ALL YOUR POTATO CROP

Save time, money and potatoes in harvesting. Unusually strong construction insures durability, no breakdowns—no costly repair bills. Meet all conditions under which they are usually worked. Economical, light draft, efficiently do the work for which they are built.

HELP YOU GET BIGGER POTATO PROFITS

Investigate the O. K. Champion Line of Cutters, Planters, Sprayers, Diggers, Sorters. Write today for our illustrated descriptive literature, etc. FREE

CHAMPION POTATO MACHINERY COMPANY
213 Chicago Ave., HAMMOND, IND.

Nadine
Face Powder
(In Green Boxes Only)

Keeps The
Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. P. National Toilet Company, Paris, Tenn.

NEW SONG BOOKS For Your Church

6c

A wonderful value: 83 familiar songs of the Gospel, words and music. Used over the world. Round or square notes. Only 6c per hundred for No. 1 or No. 2, or \$10 for No. 1 and No. 2 combined. Send 25c for samples. Money back if not pleased. Send 60c for 100 cards. "A Prayer by the Sunday School."

E. A. K. HACKETT, Dept. 56, FORT WAYNE, IND.

**I Wards Off Croup**

Never put a croupy child to bed without giving a dose of

FOLEY'S HONEY AND TAR

Mother's know it stops croup because it cuts the thick choking mucus, clears the throat of phlegm, stops the hoarse metallic cough, eases difficult breathing, gives quiet sleep.

Mrs. T. Neuerer, Eau Claire, Wis., writes: "Foley's Honey and Tar completely cured my boy of a severe attack of croup."

Mrs. Charles Reitz, Allen's Mills, Pa., writes: "I have used Foley's Honey and Tar for the past eleven years, and would not be without it. It has saved me many a doctor's bill for colds and croup."

AARON'S CONVERSION.

My secretary tapped upon the inner study door. In a whisper she said, "There is a man in the outer office who looks like a desperate character and he insists that he must see you. Shall I send him away?" "No, let him in, but leave the door open," I told her.

I was not at once able to place his nationality. Short, heavy, dark, unshaven, with curly hair and protruding lips, with unclean linen and heavy glasses. It seems now that I should have known him, but there was more to suggest the Italian than the Jew; more to suggest the Russian of the Greek Orthodox Church than either.

I was unprepared for the soft-spoken way in which he began. I extended my hand and expected a burly answer. He did not extend his, but diffidently shifting his hat said: "I am an Iber-roo," rolling the "r" on the back of his tongue like a Parisian.

"You are what, sir?" I inquired.

With greater care, he said again, "I am an 'Ebrew. I must talk with you." By this time, he was showing signs of great agitation. His whole body trembled and then shook with suppressed sobbing. He took the chair I offered; and I shall endeavor to give you the substance of that which followed. It would be impossible for me to record his broken dialect which I understood with the greatest difficulty at times.

In effect he said: "I am a Hebrew. I believe that Jesus is the Son of God." I have heard that confession so often that at first it seemed matter of fact enough. Then as I viewed the man he seemed to be acting rank melodrama. Why should the announcement that Jesus was the Son of God strike one other than commonplace. Suddenly I realized how dumb I was. Here was a man who for the first time like Saul of Tarsus had realized who Jesus is and he was thrilled, overwhelmed, completely mastered.

"I do not only believe it I know it," he continued. "Along in September last year I went one night to the Jewish mission and out of curiosity listened to a man who spoke of Jesus, but I did not believe. My heart was steeped in sin. I was very wicked. A veil was over the eyes of my heart just as Paul says. The speaker gave me a copy of the New Testament in Yiddish. I put it in my pocket and forgot all about it. But a few weeks ago I had a dream. I have many dreams and I learn much in them. The Hebrews believe in dreams. You understand. You have read your Bible. You know where it says in many places that God speaks to his chosen people in dreams."

Not thinking that I might interrupt his story and believing that the man was perhaps insane, I would have interposed a rational explanation, but he waved it aside.

"This is different. I know when I have a dream as you dream and when God speaks. He has spoken before. And he never fails when he speaks so, to tell the truth. When this dream came I did not understand. It consisted only of Hebrew letters. Hebrew letters stand for numbers but I did not think of that at first. Then a voice spoke and said, 'Look in the book.' In the morning I was puzzled for a time and then I remembered the

New Testament, I turned to the pages I had seen numbered in the dream and there I read."

After much explanation on his part I found that he had read Romans 9 to 11 and Acts 8.

Once more he was deeply troubled in spirit and testified, "I believe that Jesus Christ is the Son of God. I believe. I believe. Since then God has given me more dreams and each time I find it on the page whose number I see. Before God showed me Jesus, his Son, I was very wicked. You have no idea. In my sin, I could not control myself. But now, I believe; that is all gone. I want to be baptized."

"But," I said, "why have you come to me? Why did you not go to the Methodist or Presbyterian churches that neighbor mine?"

"It is this way," he replied. "Hebrews believe in a complete washing with water, as a token of cleansing. You know the Hebrew baths on the west side of the city across the river and the Russian baths for rheumatism near the capitol. Did you know why they are run by Jewish rabbis? Very wealthy men and women go to them from among the Jews of the city and pay much money. One dollar is nothing. Five, twenty-five and more is nothing to receive for ceremonial cleansing. You can read it all in your own Book of the Law.

The only difference is that you baptize once while we baptize many times. Often, when a man commits a great sin or a woman desires ceremonial cleansing they go to the rabbi at the bathhouse and are baptized. It is a part of the building by itself. You Gentiles are not admitted, but I can show you the sign on the door."

After making a careful examination of his understanding of some phases of the Christian life and after prayer we separated, with an understanding that we were to meet again to speak of the matter of baptism. I had been victimized sufficiently often, that I wanted time to consider.

(To be Continued.)

A REAL GODSEND!

F. M. Hammonds, Shamrock, Tex., writes: "I used Ready Relief. Had 104 chicks hatched and not one has died." Thos. A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the White Diarrhea that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 3252 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.50 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver, at least write today for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby, a South Carolina physician writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give a permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes: "I suffered for years with most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despair of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The Water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClellan, of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter, of Virginia, writes: "Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring,

Box 18D, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name

Address

Shipping Point

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Springs as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years. FOR MALARIA, CHILLS AND FEVER. Use a Fine General Strengthening Tonic. At All Drug Stores.

FROST PROOF CABBAGE PLANTS
Early Jersey and Charleston Wakefield, Succession and Flat Dutch. By express, \$1.25; 1,000, \$2.00; 5,000, at \$1.75; 10,000 and up at \$1.50. F. O. B. here. By parcel post, prepaid, 100, 25c; 500, \$1.50; 1,000, \$2.50. Wholesale and retail.

D. P. JAMISON,
SUMMERTIME, S. C.

Constipated?
If so, you can obtain sure relief by taking
RAMON'S LIVER PILLS

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 ounce of glycerine. Any druggist can cut this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

BELL-ANS FOR INDIGESTION
6 BELL-ANS Hot water Sure Relief

ASTHMA INSTANTLY RELIEVED WITH ASTHMADOR
OR MONEY REFUNDED. ASK ANY DRUGGIST or write Dr. Schiffmann, St. Paul, Minn. Price 65c

Heal Itching Skins With Cuticura

All druggists. Soap 25, Ointment 25 & 50, Talcum 25. Sample each tree of Cuticura. Dept. M. Boston.

For HEADACHE
Take the Old Reliable Liquid Remedy.
20 Years Success Behind it

CAPUDINE
No Acetamide Heart Depressant. It Relieves Quickly—Try it.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently.

DR. CANNADAY
1225 Park Square, Sedalia, Missouri.

TETTERINE Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.
50c at your druggist's or from The SHUPTRINE DO., SAVANNAH, GA.

Thursday, February 13, 1919.

THE BAPTIST RECORD

13

NO TONIC LIKE HOOD'S

Sarsaparilla For a Time like This,
After Influenza, the Grip,

When pure blood, rebuilt strength
and regulated bowels are essential.

In the after-effects of influenza,
the grip and other prostrating diseases,
Hood's Sarsaparilla has remarkable health-helping effect.

It expels the poisons that have weakened and depleted the blood, causing pallor, anemia, flabby flesh and lax muscles. It is the standard blood remedy with a successful record of nearly fifty years.

Many people need a fine, gentle, easy cathartic in these trying times. We recommend Hood's Pills, used in the best families, and equally effective with delicate women or robust men. Easy to take, easy to operate.

COLDS AND FLU BEST TREATED WITH CALOTABS

THE NEW PERFECTED CALOMEL
THAT IS FREE FROM NAUSEA-
TING AND SALIVATING
EFFECTS.

Physicians or druggists will tell you that the best thing in the world for a cold, grippe or influenza is Calotabs, the perfected calomel, that is free from nauseating and salivating effects. Doctors have learned that other laxatives are uncertain and unsatisfactory for cold and grippe, but that they can count on Calotabs, the new calomel, that has all the liver benefits and none of the sting, to thoroughly arouse the liver and put the system in ideal condition to throw off the cold and prevent influenza and pneumonia.

The best time to take Calotabs is at the first sign of a cold. If you take it at the beginning you can cure a cold over night. One Calotab on the tongue at bed time with a swallow of water—that's all. In the morning you wake up feeling fine with a hearty appetite for breakfast. Your cold has vanished and you may congratulate yourself that you have possibly prevented serious complications, for physicians tell us that neglected colds number their victims by the millions.

For your protection, Calotabs are sold only in original sealed packages, price thirty-five cents. Your druggist will supply you, and your money given back, promptly and cheerfully if you are not delighted with this new form of calomel—(adv)

FEED YOUR CROP OF PEAS WITH

NitrA-Germ

Then follow with cotton. It will increase your yield without fertilizer.

Costs \$2.00 per acre, delivered.

Write NitrA-Germ, Savannah, Ga., for booklet.

STORIES FROM CHINA.

T. F. McCrea.

MISSIONARY HARSHIPS.

In the early years of the modern world wide missionary movement, which we generally date from the arrival of Wm. Carey in India, the physical hardships of the foreign Missionary were many. There were long and tiresome voyages on small sailing vessels, dangers from savage or semi-savage natives in many lands, illness and death from unhealthy climate and unsanitary environment, long and weary journeys in strange and crude vehicles, many years of preaching with little visible result, often accompanied by persecution, imprisonment and even death. Every reader of missionary biography has been thrilled by the stories of Adiram Judson in the prison of the Burmese king, of John G. Paton hiding in the tree-tops from the cannibals of the New Hebrides Islands, of David Livingstone beating his way through the jungles of Africa in constant danger from wild beasts and wild men, and of many missionary heroes who endured all manner of hardships that they might take the word of God and the Gospel of Christ to those dwelling in darkness and superstition.

But of late years many of these physical difficulties have disappeared. The missionary reaches his field now after a few weeks spent on a comfortable steamer, railroads are being built rapidly in mission lands, the great rivers of China, India, Burma, Africa and other lands are traversed by modern river steamers, in some lands even the automobile and the motorcycle may be used by the missionary for travel about his field. The Foreign Mission Boards have found that it pays even from the financial viewpoint to give the missionary a comfortable home and plenty of nourishing food that he may keep well and efficient. After many years spent in acquiring an expensive education in the homeland and the expense of sending the missionary to a distant land and supporting him for several years as he studies the strange and difficult language, becomes acclimated and gains a knowledge of the customs, religions, and needs of the people, the health of the missionary becomes a most valuable asset in this great enterprise. Living missionaries are worth more in the spread of the Gospel than dead ones, and healthy missionaries are more efficient than sick ones.

While it is true that much has been done to make the life of the missionary a happier and an easier one in a physical way, there are even yet many things that try his soul and sift his character.

There are still missionary hardships. And I want to write today about the heaviest burden that rests upon the heart of the missionary. It is the burden of the greatness of the unfinished task and the immensity of the unoccupied field. It is the same burden that rested upon the heart of Christ when he said to his disciples: "The harvest truly is plenteous, but the laborers are few."

It is not so much the work that he is doing, heavy as that may be, that breaks the missionary as it is to have

constantly before his eyes so many things to be done that he hasn't the time and strength to do, so many open doors that he cannot enter, so many glorious opportunities that he cannot enter, so many glorious opportunities that he cannot use, so many perishing multitudes that he cannot reach with salvation.

I shall tell another story from my famine experiences that will illustrate forcibly the point I am making.

In the late spring of 1907 when the famine was at its height and the missionaries were feeding nearly one million Chinese, the U. S. government cabled to the American admiral in command of the squadron at Shanghai to send a naval officer into the famine field to make observations of the relief work being done by the American missionaries. He appointed Commander, now Rear Admiral Burrough, to make the trip. The American Consul-General at Shanghai telegraphed to our committee requesting that a missionary be sent to the famine field with this officer to act as guide and interpreter. The committee requested me to make the trip as I was most familiar with the details of the work.

At this time Dr. B. L. Whitman, once the president of Columbian University, but then pastor of the First Baptist Church of Seattle, who was making a missionary tour around the world, was my guest in Chinkiang. He also decided to make the trip with us.

After a two days ride up the Grand Canal, in company with Dr. Arthur H. Smith, the author of many books on China, Bishop Bashford of the Methodist Church, and others who were making a visit to see the biggest thing going on in China at that time, we reached the city of Tsingkianghu, where I had seen the great camp of 350,000 famine refugees described in my first story. These people had long since been driven back to their villages by the Chinese officials and the missionaries had gone to them in the interior with our relief work.

Writing of this visit in The Religious Herald at the time Dr. Whitman said in part:

"From Chinkiang it is 125 miles up the Grand Canal to Tsinkianghu, a central relief station, about which are grouped, over a large area, thirteen

(Continued on Page Sixteen.)

RAISED ENTIRE

INCUBATOR HATCH

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, White Diarrhoea. Reefer's Ready Relief is the invention of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert, 5252 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million dollar bank guarantee he will do it. Send for a \$1 package today, or better still, send \$2.85 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank guaranteed chick saver at least write today for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

A Stubborn Cough Loosens Right Up

This home-made remedy is a wonder for quick results. Easily and cheaply made.

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, cough, whooping cough, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

SAVE
money on your medicines

We will ship by return parcel post any medicine or toilet article advertised in this publication. On many of the best known medicines we can afford you a big saving. Here are a few.

Peruna93c	Fletcher's Castoria	25c
Lydia Pinkham's Compound93c	Cuticura Soap ..	20c
H. K. Wampole's Cod Liver Oil ..	.79c	Calac	79c
Wine of Cardui ..	.79c	Calotabs	78c
Bromo Seltzer ..	.96c	Listerine (large) ..	78c
		Syrup of Figs ..	47c
		Scott's Emulsion ..	113
		Nuxated Iron ..	89c

At these CUT PRICES customers will please include postage, or goods will be shipped express collect.

Write us for any medicine made.

JACOB'S PHARMACY
Mail Order Dept. 46.
Atlanta, Ga.

Miller's Antiseptic Oil, Known as

Snake Oil

Positively Relieves Pain in Few Minutes

Try it right now for Rheumatism, Neuralgia, Lombago, sore, stiff and swollen joints, pain in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.

A new remedy used internally and externally for Coughs, Colds, Croup, Sore Throat, Diphtheria and Tonsillitis.

This Oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes.

Accept no substitute. This great oil is Miller's only. Every bottle guaranteed—\$6c and \$1 a bottle leading druggists everywhere, or mailed direct from Herb Juices Medicine Co., Jackson, Tenn.

**PERSONAL EFFICIENCY?
MOBILE BUSINESS
COLLEGE**
Edwin G. Brown, Mgr.
Mobile, Ala.

BAPTIST MEMORIAL HOSPITAL.

Offers a Three Years Course in Their School of Nursing. The Course includes Three Months Preliminary Term.

The course occupies three years. Those wishing to obtain this course of instruction must apply either in person or by letter to the General Superintendent of the Hospital or the Superintendent of the School, upon whose approval they will be received for three months on probation. Those wishing to make personal application may see the Superintendent in her office at the Hospital on Tuesdays and Thursdays. During the term of probation, the Superintendent of Nurses will decide as to the practical fitness, physical condition, educational qualifications and moral deportment of applicants, and proving satisfactory, they will be appointed pupil nurses of the School and receive the regulation uniform.

Applicants must be over 21 and under 35 years of age.

A certificate of recent successful vaccination, and a certificate from a dentist is required.

Also one from some responsible person as to their moral character.

During their probationary period they will be lodged and cared for in the school but receive no compensation until accepted as pupil nurses.

In addition to board, lodging and a reasonable amount of laundering, pupil nurses will receive during the first year Six Dollars per month; second year, Eight Dollars; third year, Ten Dollars. These allowances are not given as payment for services rendered, but for uniforms, text books and other expenses pertaining to the School of Nursing.

At the termination of the preliminary course, applicants will be examined by our Board of Medical Examiners to determine their physical fitness.

Probationers will be required to bring with them:

Three perfectly plain shirtwaist dresses. Light blue with white cuffs and collar made to dress.

Two dark gingham gored underskirts.

Twelve white cotton aprons made of long-cloth, with a hem four inches deep, fitted to a band two inches wide. The band must be finished on each end with buttonholes, to be fastened with collar buttons.

Two bags for soiled clothing. (Wash material.)

Shoes with rubber heels.

A watch with second hand.

All clothing must be plainly marked with the full name of the owner.

Perfectly plain underwear is required.

The training and teaching given, and the professional skill acquired, are considered a generous equivalent for all the services rendered to the Hospital.

Vacations are given between May and October. A period of two weeks is allowed each student, each year.

All students are cared for gratuitously when ill. No student will be allowed to consult any physician concerning her health without permission of the Superintendent of Nurses.

Time lost through illness or for any other reason must be made up.

It is the desire of the Superintend-

ent to make the School of Nursing what any young woman of education and refinement could desire in every way.

The Superintendent and the Supervisors of the School of Nursing decide as to the probationer's fitness for the work and the propriety of retaining or dismissing them at any time during the course. The record of the student is carefully considered and, if found unsatisfactory, the Superintendent of the School may terminate the student's connection at any time for inefficiency, misconduct, neglect of duty or failure to develop qualities fitting the profession she desires to enter.

At the expiration of the full term of three years, Nurses passing the final examinations, will each receive a diploma from the School, certifying to their knowledge of nursing, their ability and good character, signed by the officials of the School.

Graduates of this School are eligible for State Registration.

"Do you believe that a college education helps a boy in business life?" "Sure I do. My son was a champion sprinter at college, and now he has a position as bank runner."—Baltimore American.

HATCHED 175 CHICKS

G. W. Miller of Pittsburg, Okla., writes: "I used Reefer's Ready Relief and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for White Diarrhoea and only lost one chick out of 140."

You can do as well. Reefer's Ready Relief is your chicks' first drinking water will save them from dying off with that dreadful White Diarrhoea plague. This remedy is the discovery of a famous scientist. Send \$1 today to E. J. Reefer, poultry expert 9252 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.50 on special discount for three regular \$1 packages and insure every hatch you get. If you don't want to try this bank guaranteed chick saver, at least write today for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words. Inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

MRS O. J. BOWEN

Our Heavenly Father has seen fit to remove from our midst one of our most faithful members, Sister O. J. Bowen. She was an active member of the Woman's Missionary Society for over twenty years, serving for sometime as president.

While we felt that our lamented sister might have been spared for many years of useful service in the Master's earthly Kingdom, the Father of all who can make no mistake, has decreed otherwise, and we bow in humble, loving submission knowing that "all things work together for good to them that love God."

Sister Bowen was a faithful member of our church, a useful member of



Look around at the men and women you meet so valuable as organic iron—Nuxated Iron, in a single day. One glance is enough to tell the ones with plenty of rich, red blood, strength and physical energy to back up weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually, and it has been used and endorsed by such men as U. S. Commissioner of Immigration Hon. Anthony Caminetti, also United States Judge G. W. Atkinson, of the Court of Claims of Washington, and others. Nuxated Iron is dispensed by all good druggists everywhere.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

MEET GOOD GARDEN LUCK HALF WAY

MOST folks keep wondering, after seed planting, whether they are going to have "good luck" with their gardens.

Planters of Hastings' Seeds don't have to wonder about their garden "luck." They know it will be "good luck" because they have met "good luck" half way by planting seeds of the right varieties and of known good qualities of germination.

Hastings' Seed Catalog Free

One hundred handsomely illustrated pages, every page of value to ones who really care about successful gardens and farm crops in the South. Back of this 1919 Hastings' Catalog is thirty years of seed business experience in the South and the friendship and esteem of hundreds of thousands who buy from us each year. We would like to add your name to theirs. Write for this FREE Catalog now.

H. G. HASTINGS COMPANY

"The South's Foremost Seedsmen"

ATLANTA, GA.



Thursday, February 13, 1919.

THE BAPTIST RECORD

15

the community, a faithful untiring wife and mother, striving always to make her home the dearest spot on earth to each member of her family.

Truly a great and good member of our Society and Church, a great and good wife, a great and good mother, a great and good member of the the community, a mother in Israel has departed.

We deeply deplore the loss of Sister Bowen and extend to the bereaved family our heart-felt sympathy.

May the God of all sorrow and comparison alleviate their sorrow and guide them into all truth.

Resolved, By the Woman's Misionary Society of the First Baptist Church, Hattiesburg, Miss., that this tribute be spread upon our minutes, that a copy be sent to the family and that it be sent the Baptist Record for publication.

Mrs. R. B. Stapleton,

Mrs. E. N. Pack,

Mrs. S. E. Travis—Com.

Died, Jan. 2, 1919, Elvin, son of J. J. and Evalina Bowman, aged three years.

This dear little afflicted one is gone, though we miss him sadly, we know he is through with the sufferings of this life, and is now made perfect through him who said, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

Therefore, let us re-consecrate our lives to His service, and be prepared to meet again little Elvin with other loved ones already in the Home over there.

Aunt Linnie.

IN MEMORY OF KATIE PURVIS.

Earth was robbed of one of its fairest flowers and heaven was made richer by a priceless jewel, when on Jan. 2, 1919, Katie Purvis, the young wife of Raymond Purvis passed away. Beside this broken hearted husband are left her father, two sisters and a host of relatives and friends to mourn her absence here. But Oh, the saddest of all, an infant son, is left.

Just one year ago our dear one was a happy bride. Yes we shall miss sweet Katie, but let us not grieve for she has gone from this world of heart aches and sufferings, and we can meet her again in the sweet bye and bye, and there will be no more good-byes for we shall dwell with her in that land where no pain nor sorrow ever comes.

One who loved her,
Iris Summers.

Whereas Our Heavenly Father in his own loving wisdom, has called from earth to His infinite world, our beloved husband, son and brother. Rev. J. I. Dorroh.

While we deplore the removal of our loved one from earth to Heaven yet we rejoice that he gave evidence from time to time during his illness that he was ready to go.

His request to loved ones was not to grieve after him, he was ready to go if it was God's will. He had only two regrets for departing this life—Wanting to do more work for his Master, and leaving his devoted wife.

After death struck him he often repeated these words to his wife:

"Over yonder on the hillside,

there's a beautiful spring, where the water is clear and all things are pure. Only a little help and I'd be there."

"Look, and Listen! Can't you hear the sweet music, and see Jesus and his angels. They are not far away. Only a little help and I'd be there."

God with His helping hand bore his spirit away, July 21, 1918. Where there are no sorrow, troubles and pains, but always peace and happiness.

Don't grieve Jamie dear, for God never makes a mistake. The life your loved one lived is proof enough, to all that he is at rest.

He was always cheerful and had a kind word for every one. He made friends where ever he went.

We regret to give him up while so young, but he was budded on earth to bloom in Heaven.

When the days of life have fled, And in Heaven with joy to greet him, Where no farewell tears are shed, We hope to meet him.

Written by

A LOVED ONE.

JEPP BRITT.

The son of Mr. and Mrs. J. B. Britt fell a victim to influenza Oct. 21, 1918. No more promising young man, as a citizen, as a Christian, as a business man, have I ever known. No truer son, no more devoted husband, has it ever been my pleasure to know.

His life was clean, sober, and chaste.

As a Christian he was consecrated deeply spiritual and loyal to the truth and the church and what it stands for.

As a son his first consideration was always for the comfort, ease and happiness of his mother and the joy of his Father.

As a member of a family of ten sons it had long been conceded by the entire family that Jepp always manifested his home interest more than they.

Though of course no more interested than, but made it more manifest than they.

As a business man he was first honest to the letter, his judgment was clear, his decisions were cool and his actions deliberate.

He was one of the first members of our church to dedicate the tithe of his income to God.

SHE SAVED 200 CHICKS

Mrs. G. Hancock, St. Louis, Ky., writes: "I hatched 200 chicks and didn't lose a single one with White Diarrhoea. I give Ready Relief the praise. Mrs. H. L. Sutton, of Ramona, Kas., writes: "My chicks were dying 20 and 30 a day. I got two packages of Ready Relief and now I don't lose any."

You can get the same wonderful results. Reeser's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful White Diarrhoea plague. This remedy is the discovery of a famous scientist. Send \$1 today to E. J. Reeser, poultry expert, 6252 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy chicks worth saving? You take no risk. Mr. Reeser will refund every cent of your money if you are not entirely satisfied and a million dollar bank backs up this statement. Send for a \$1 package today, or better still, send \$2.35 on special discount for three regular \$1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reeser's Ready Relief. If you don't want to try this guaranteed chick saver at least write today for Mr. Reeser's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Headache



Thousands of women suffer miserably from periodic attacks of headache, never dreaming that a permanent cure may be had. Headache nearly always results from some disorder of the stomach, liver or bowels. Take Chamberlain's Tablets. They will correct these disorders and there will be no more headache. Many have been permanently cured by Chamberlain's Tablets.

Chamberlain's Tablets

GOSPEL TENTS

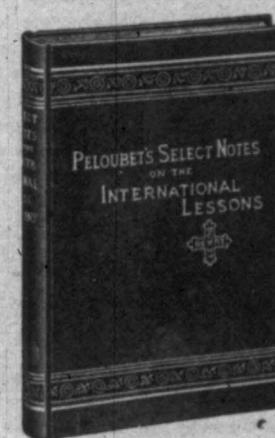


of the best quality for very reasonable prices. Workmanship unsurpassed. Material of the best grade. Our tents are known for their good quality all over the U. S. A. Write for prices and full information.

Atlanta Tent and Awning Co.,
P. O. Box 974-A, Atlanta, Ga.

S. S. Lesson Helps

For 1919



Postpaid Peloubet's Notes	\$1.35
Tarbell's Guide	\$1.35
Arnold's Practical Commentary70
Torrey's Gist of Lesson25
Moore's Points for Emphasis30

The Baptist Record
Jackson, Mississippi

Thursday, February 13, 1919.

Weekly Health Talks**WHERE MOST SICKNESS BEGINS
AND ENDS.**

BY FRANKLIN DUANE, M. D.

It can be said broadly that most human ills begin in the stomach and end in the stomach. Good digestion means good health, and poor digestion means bad health. The minute your stomach fails to properly dispose of the food you eat, troubles begin to crop out in various forms. Indigestion and dyspepsia are the commonest forms, but skin, impure blood, headaches, poor appetite, sleeplessness, coughs, colds and bronchitis are almost as common. There is but one way to have good health, and that is to put and keep your stomach in good order. This is easy to do if you take Dr. Pierce's Golden Medical Discovery. It is a wonderful tonic and blood purifier, and is so safe to take, for it is made of roots and herbs. Dr. Pierce, of Buffalo, N. Y., stands behind this standard medicine, and it is good to know that so distinguished a physician is proud to have his name identified with it. When you take Golden Medical Discovery, you are getting the benefit of the experience of a doctor whose reputation goes all around the earth. Still more, you get a temperance medicine that contains not a drop of alcohol or narcotic of any kind. Long ago Dr. Pierce combined certain valuable vegetable ingredients—without the use of alcohol—so that these remedies always have been strictly temperance medicines.

If piles are torturing you, get and use Pierce's Anodyne Pile Ointment. The quick relief it gives is hard to believe until you try it. If constipated, Dr. Pierce's Pleasant Pellets should be taken while using Anodyne Pile Ointment. Few indeed are the cases which these splendid remedies will not relieve and usually overcome. They are so good that nearly every drug store has them for sale.—(adv.)

WANTED Agents to sell the only official history of the World War One volume, 800 pages, 200 illustrations. Official maps and documents. Introduction by General Peyton C. March, Highest Officer in U. S. Army. General Pershing's own story. Great money maker, \$25 to \$100 a day easily made. Book sells at \$3.00—your profit \$1.20. Send \$2.00 money order or stamps to cover cost of postage for actual books to sell with. Money refunded if not satisfied. Big premium. One volume given free with every 15 books sold. Get busy. Act quickly. Territory going fast. Sells on sight. Profits almost unbelievable. Earl Cummings of Charlevoix, Michigan, sold 40 books in 5 hours. James Shearer, Lakota, North Dakota, 72 books in 2 days. LIBERTY WAR BOOK ASSOCIATION, 1826-28 Penobscot Building, Detroit, Michigan.

459 REVIVAL SERMONS AND 1,000 RELIGIOUS ANECDOTES. By many of the world's leading preachers, in 3 vols. Price of the 3 books, postage paid, \$1.50. Money back if not pleased. THE CO-OPERATIVE PUB. CO., Kirkwood, Mo.

STORIES FROM CHINA

(Continued from Page Thirteen.) teen sub-stations. The largest of these sub-stations was the one in which we spent most of our time, living with the missionary in charge, eating as he ate, sleeping as he slept, following him about his work from dawn till midnight, in the midst of such misery and gladness as one can find only where a community is looking into the face of death from hunger, and yet is saved from death and hunger by Christian love. The section covered by the sub-station is 18 miles long by 12 wide. On the basis of personal investigation tickets are given out—tickets for free supplies to those in utter need and unable to work; tickets for purchase of supplies at station rates to others. How important this privilege is will at once appear when it is understood that last week the station rate for flour was exactly a third of the rate in the local market. For it must be remembered that distress arises in famine not only from poverty, but also from scarcity of food, with prohibitive prices in consequence. Then a most important item, relief works are in operation, roads built, ditches dug, drainage canals widened and deepened. On these works in the sub-station we were visiting, more than 26,000 persons were at work, all employed at living wages, and the entire operation of that station is furnishing relief to not less than 125,000 persons. The like is true in its own measure of each of the thirteen sub-stations in this particular district and of all the stations in all districts."

This great task of feeding 125,000 people, described in such an interesting way by Dr. Whitman, was being directed and controlled by one white man, Rev. R. A. Haden, a Southern Presbyterian missionary. But this was not his burden; it was his joy to know that through his efforts hope had taken the place of despair in hundreds of Chinese villages and that he had brought food and life to many tens of thousands of these Chinese people.

He told us the burden that was on his heart and it was the saddest story I ever heard. Far beyond the limits of our relief work were hundreds of other villages that could not be reached because the famine field was so vast and the workers so few. Four million people were starving in an area equal in size to the State of Mississippi. Many of the suffering people, Mr. Haden told us, heard of the relief work and tramped long weary miles, men, women and children, and prostrated themselves before him, bumping their heads on the ground in Chinese fashion, pleading with him to give them food and save their lives. But for fear of another frantic rush and the concentration of unnumbered thousands in famine camps again the Chinese officials had given strict orders to the missionaries that they must not give aid to refugees coming in from the villages outside the districts assigned to them.

And so Mr. Haden was compelled to refuse these starving people aid and he told us that sometimes a day or two later they would find their dead bodies not far away where they

had lain down in despair and perished from hunger and cold.

We saved a million, but a million perished! Our hearts rejoiced over the million saved. They broke over the million who perished, multitudes of them little children.

This is the real missionary hardship. To walk through the crowded streets of China's great cities, to ride mile upon mile, day after day, as one might, for four months from the coast to Thibet, passing tens of thousands of towns and villages teeming with unnumbered millions, bowing down in their blindness to stocks and stones, "without God and without hope in the world," and to know that every door is open and there are so few to enter—this is the great burden of the true missionary's heart!

Young men and young women in the Baptist colleges of Mississippi and the South will you not hear the call of China and the command of Christ, your Saviour, to go in His name?

**2,200 POUNDS OF COTTON
when****NitrA-Germ**

was used with preceding crop of peas without fertilizer, as compared with 1,200 with fertilizer. Easy to use. Try it.

Costs \$2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

**TETTERINE
Drives Away Pimples**

and leaves your skin soft and spotless. 50c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

**FORTUNES IN OLD
CONFEDERATE ENVELOPES**

They may be worth a lot of money. Among the old letters of many Southern folks there are thousands of very rare envelopes and stamps. Many have been found and sold for fortunes. Some as high as \$200. Many have brought upwards of \$50.00. It sounds "fishy," but its true. They are valuable because they are rare. They are rare, not because there are only a few for there are many of them, but simply because most of them are stored away and forgotten in old attics.

Look among your old war letters. You are likely to find a fortune. If you find some old Confederate envelopes or stamps bearing the year 1861 and dated or cancelled some time during the spring, summer or early fall of 1861, send them to Mr. Harold C. Brooks, Marshall, Michigan, and he will immediately write you, stating whether they are of value and if so, will offer you full value for them. He is a private collector of rare stamps and envelopes, and will give you full value for them if they are of value. Send only the complete envelopes and stamps.

The advertising manager of the Baptist Record has known Mr. Brooks for years and you may place fullest confidence in his integrity. He will

advise you frankly and is willing to pay the highest prices for the higher priced ones are the rarest stamps, and he wishes the rarest ones.

In 1861, just after the war was declared, and before the Confederacy had time to make their regular issues of stamps, many local post offices were allowed to make provisional issues. These stamps and envelopes were issued in 1861 by the postmasters of different cities. In marking the envelopes the concealing stamps of post office were frequently employed. It is often difficult to determine whether such a mark was used provisionally or merely indicates postage paid at the time the letter was deposited in the postoffice. Occasionally the same mark was used for both purposes." These stamps are the ones that are valuable. The regular issues of the Confederacy are not rare. Look for the local issues. You can identify them. They are known to have been issued by the following towns:

Aberdeen, Miss.; Albany, Ga.; Athens, Ga.; Atlanta, Ga.; Augusta, Ga.; Autaugaville, Ala.; Baton Rouge, La.; Beaumont, Tex.; Bridgeville, Ala.; Charleston, S. C.; Columbia, S. C.; Columbus, Ga.; Danville, Va.; Emory, Va.; Franklin, N. C.; Goliad, Tex.; Gonzales, Tex.; Greensboro, Ala.; Greenville, Ala.; Greenwood, Va.; Grove Hill, Ala.; Hallettsville, Tex.; Helen, Tex.; Independence, Tex.; Jetersville, Va.; Jonesboro, Tenn.; Kingston, Tenn.; Knoxville, Tenn.; Lenoir, N. C.; Lexington, Miss.; Livingston, Ala.; Lynchburg, Va.; Macon, Ga.; Marion, Va.; Memphis, Tenn.; Milledgeville, Ga.; Mobile, Ala.; Montgomery, Ala.; Mt. Lebanon, Tenn.; Nashville, Tenn.; New Orleans, La.; New Smyrna, Fla.; Petersburg, Va.; Pennsylvania, C. H., Va.; Pleasant Shade, Va.; Raleigh, N. C.; Reheatown, Tenn.; Richmond, Tex.; Ringgold, Ga.; Salem, N. C.; Salem, Va.; Salisbury, N. C.; Selma, Ala.; Spartanburg, S. C.; Statesville, N. C.; Telfico Plains, Tenn.; Thomasville, Ga.; Tuscaloosa, Ala.; Tuscumbia, Ala.; Uniontown, Ala.; Victoria, Tex.

Possibly other towns had provisional local stamp issues. But the above are all that are known to collectors. Should you find any of these rare local issues, send them to Mr. Brooks. He will offer what he regards them as worth to him and in case the offer is not satisfactory, will return the envelopes and stamps to the sender. Don't deface or detach the stamps, but send the complete envelopes. Your search may be a very profitable one for you and a greatly welcomed one for Mr. Brooks.

Most of these were probably what you might call franked envelopes instead of adhesive stamps. Still, there are both envelopes and stamps in this class of postage. The probability is that they were issued at the time the war began to take the place of the Federal issues and before the Confederate government had time to prepare regular national stamps.

The first regular issue of the Confederate stamps was late in 1861, so that these issues put out by the various cities were in use from the beginning of the war until late in 1861 and consequently, all would bear the postmark date of the year 1861. Address Mr. Harold C. Brooks, Marshall, Mich-